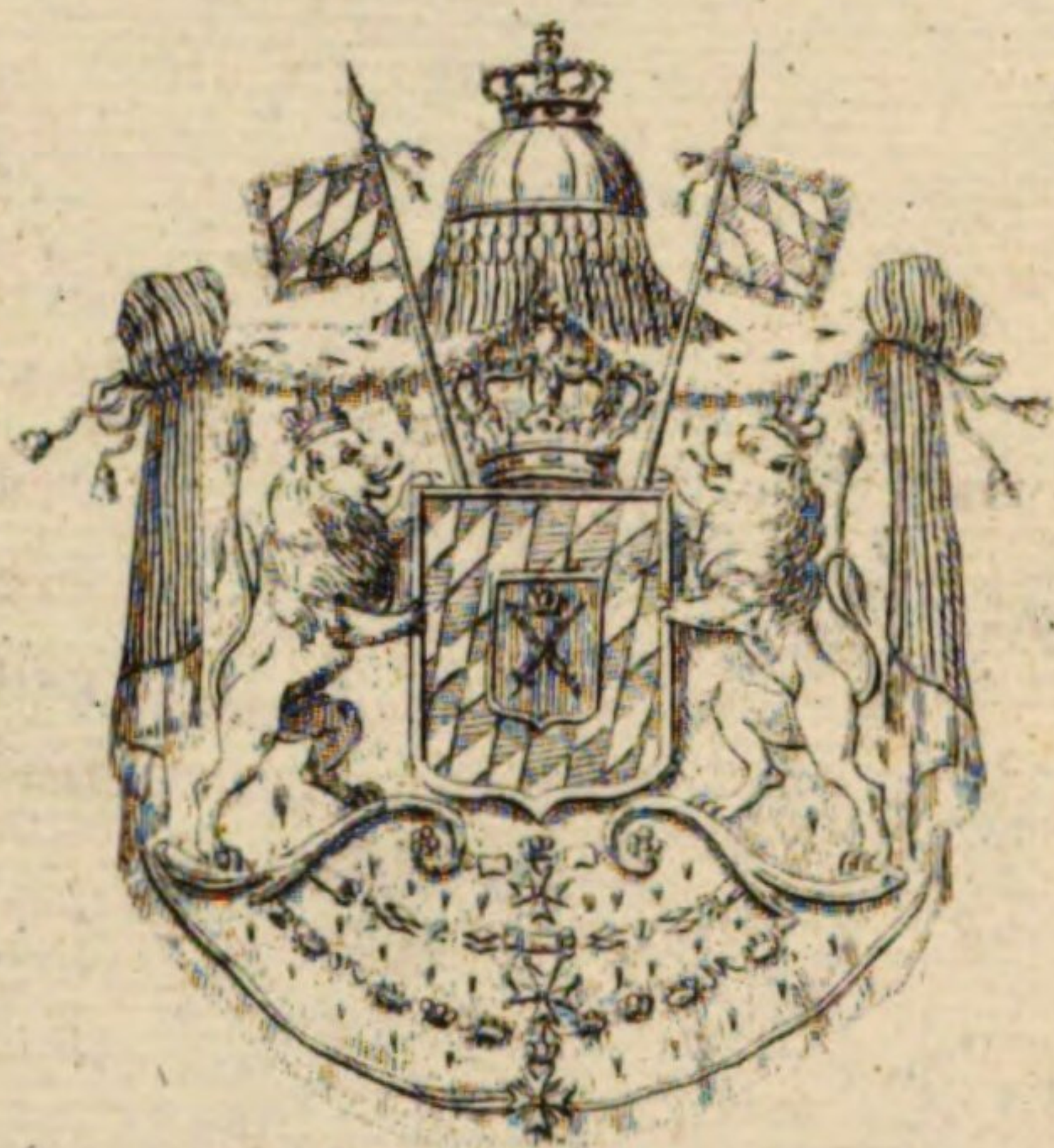




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A

GRAMMAR

OF THE

CHINESE LANGUAGE.

通用
漢言之法

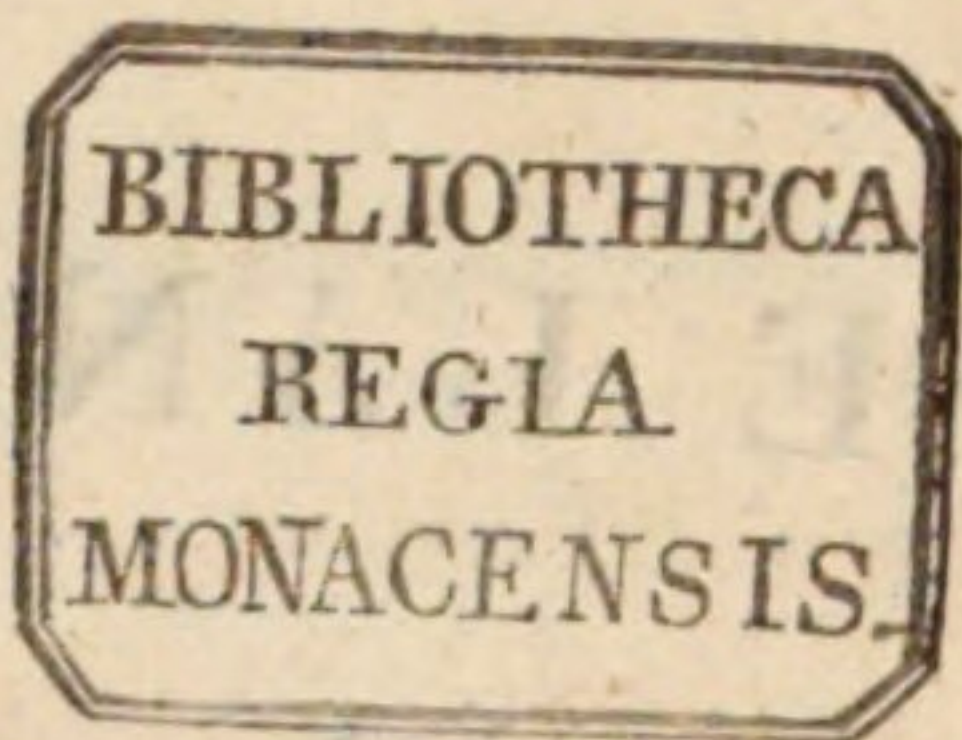
BY THE REV. ROBERT MORRISON.

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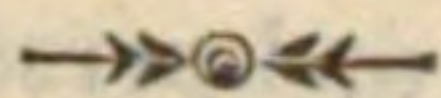


BY THE REV. ROBERT MORRISON

PRINTED AT THE MESSIAH PRESS

1821

P R E F A C E.



THE object of the following work is, to afford practical assistance to the student of Chinese. All theoretical disquisition respecting the nature of the language has been purposely omitted. On this subject much has already been said ; but, as yet, in our language, little practical assistance has been afforded to the student. It is hoped that this grammar will, in some degree, supply the defect. And, as it is the first work of the kind in English, and treats of a language little known to Europeans, it will, with the judicious, meet with every suitable allowance.

The writer strongly recommends it to the student to pay particular attention to the Chinese character ; and not to consider that he knows any phrase, till he can write, without reference, every character contained in it. If this be attended to at first, it will render his future progress more easy, more pleasant, and in the writer's opinion more rapid, than if he confined himself merely to the pronunciation of words.

The Chinese occasionally practise writing with a pencil and water on a flat tile. The water dries up almost instantly, and they form the Character again and again till perfect. The student will find this mode of practising writing extremely useful, and thus forming the character repeatedly, the best method of committing it to memory.

The acquisition of the Chinese language has often been represented as almost impracticable : and sometimes, on the other hand, it has been said to be very easy. It is of importance that the student should take the middle path, where indeed the truth lies. To know something of the Chinese language is a very easy thing ;—to know as much of it as will answer many useful and important purposes is not extremely difficult ;—but to be master of the Chinese language, a point to which the writer has yet to look forward, he considers extremely difficult. However the difficulty is not insuperable. It is “a difficulty which” (in the words of Sir William Jones, when

speaking of the Persian language) "like all others in the world, will be insensibly surmounted by the habit of industry and perseverance, without which no great design was ever accomplished."

The student therefore should not undertake Chinese under the idea that it is a very easy thing to acquire : nor should he be discouraged from attempting it under an impression that the difficulty of acquiring it is next to insurmountable.

Should this attempt meet with a favorable reception, it is intended to be succeeded by Dialogues, Chinese and English ; with Miscellaneous Translations, calculated to facilitate the progress of the student. Also by a Dictionary of the Chinese Language in two Parts. The first, Chinese and English; the second, English and Chinese.

MACAO, APRIL 2d, 1811.

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ERRATA.

- Page 17, line 8, for 'Cuon,' read 'Cuon.'
- 19, — 5, for 'keñ,' read 'keñ.'
- 20, — 6, and elsewhere, for 'hiá,'
read 'heá.'
- 35, — 9, for 'liě,' read 'lěě.'
- 44, — 5, for 'chuěng,' read 'chuěñ.'
- 49, — 8, for 'kiuén,' read 'keuén.'
- 51, — 2, dele (n).
- 55, — 16, and elsewhere, for 'tèng,'
read 'tāng.'
- 59, — In the note for '(1),' read '(2),'
and for '(2),' read '(1).'
- 67, — 13, for 'kwān,' read 'pěě.'
- — 14, for 'pěě,' read 'kwān.'
- 73, — 2, for 'hieūng,' read 'heūng.'
- 81, — 10, after 'the extreme,' read
(1), and after 'of,' read (2).
- 90, lines 8, 9, 13, for 'Ya,' read 'A.'
- 91, line 5, for 'xě,' read 'shě.'
- 93, last line, after 'old,' dele the
comma.
- 94, line 5, for '&c.'—read '&.'
- 96, — 11, after 'yày,' dele (3).
- 102, lines 2, 4, and p. 103, l. 19 for
'süy,' read 'shüy.'
- 105, line 5, for 'cup,' read 'cups.'
- 120, — 4, for 'not,' read 'not.*'

- Page 121, line 3, after 'leaquè,' read '(exple-
tive to round the sentence.)'
- 122, — 18, for 'tsào,' read 'tsaoū.'
- 131, — 10, for 'haē,' read 'kaē.'
- 164, — 12, after 'time,' dele the
semicolon.
- 165, — 6, before 'Emperor,' read 'the.'
- 167, — 4, after (discourse,) place a note
of interrogation.
- 179, — 11, for 'keaów,' read 'keaoú.'
- 186, — 6, after 'him,' dele '&c.'
- 194, — 7, after 'advised,' read '&c.'
- 204, — 14, for 'aou,' read 'Taqu.'
- 206, last line, for 'respected,' read 'res-
tricted.'
- 213, line 12, for 'came,' read 'come.'
- 227, — 1, after 'one,' place a note of
interrogation.
- 231, — 11, for 'of hot,' read 'hot.'
- 233, — 6, for 'pwün,' read 'pwān.'
- 236, — 5, for 'Hiang,' read 'Heang.'
- 240, — 11, for 'situation,' read 'situ-
ated.'
- 243, — 2, for the 'Tartars,' read 'the
Tartar.'
- 259, — 17, for 'languages,' read 'lan-
guage.'
- 270, — 5, for 'day,' read 'day's.'

A GRAMMAR
OF THE
CHINESE LANGUAGE.

PRELIMINARY REMARKS.

IN learning any language, ancient or modern, Chinese excepted, we build on the foundation that was laid in childhood.—We then acquired the knowledge of a few characters, the signs of simple sounds. To be able to combine these with readiness; to articulate a number of them joined together, on first seeing them; and to remember their various combinations, was the result of very considerable labour. In learning every alphabetic language we proceed on the same plan, and daily, though we may not advert to it, experience the advantage of our previous attainments. But in attempting the Chinese language we have to enter on an intirely new method. They have no alphabet. The character presents nothing to the eye by which its pronunciation can be ascertained. It attempts to communicate to the meaning, regardless of the sound. How far it succeeds, and whether this advantage, if really possessed, equals or overbalances the obvious defect of not conveying the sound, must be determined by those who are masters of Chinese as well as of an alphabetic language, and so able to make a fair comparison.

Though they have no alphabet, nor any thing in the character itself by

which its pronunciation can be known, they yet endeavour, and succeed imperfectly, to communicate the pronunciation of words. Thus, first, by giving a character in common use, and which is supposed to have been learned from the mouth of a master, of the same sound as a character less common. This they call the 音 *yin*; and, second, by the use of two characters which they call the 音切 *tsëë yin* or “divided sound.” Thus of *ting* and *kea* the initial of the first and final of the last—they spell *Ta*. And would put it down thus:

<i>Ting</i> 定 <i>Ting</i>	} <i>Ta</i>	大 (the word to be spelled)
<i>Kea</i> 迦 <i>Kea</i>		<i>Tsëë</i> 切 divided
		<i>Yin</i> 音 sound

If they confined themselves to just as many initials and finals as are necessary, these might soon be acquired, but they use in their Dictionaries and Commentaries (where they give the pronunciation as above) a great many different characters for the same initial or final, so that a considerable knowledge of the character is requisite before the *yin* or *tsëë yin*, can be of any use to a learner. At present I shall advert to that *orthography* of their words which is adopted in the following work.

It is proper to premise that their words consist but of one syllable, and those syllables distinguishable by our alphabet are not more in number than about three hundred and fifty. Hence, it is easy to perceive, that whatever orthography be adopted, it will be no difficult matter to make it familiar.

The different Nations of Europe who use the Roman alphabet do not

agree in the powers of the letters, and so differ in the spelling of the Chinese syllables. In the English language little has been done relative to Chinese. Most of the spelling in Europe is that of the Portuguese, and for this reason it is given in the following Table of syllables.

The pronunciation of the court, called in Europe the Mandarin Tongue (in Chinese 官話 *Kwan hwa* Public officer's dialect) and which is spoken by public officers and persons of education in every part of the Empire, is different from the dialect of each Province: the Provinces moreover differ amongst themselves. The dialect of Macao is different from that of Canton, and the mandarine dialect of Nanking is different from that of Peking; hence any one orthography must of necessity be imperfect.

The following Table exhibits the orthography of the Chinese syllables both in the Mandarin tongue and in the dialect of Canton. To each syllable is affixed an useful character, that the learner in acquiring the pronunciation may avail himself of the assistance of the mere Chinese Scholar, to whom alphabetic characters alone would be unintelligible.

By reading over the Table of syllables with different natives, the Learner will be able to mark, with considerable ease, the varieties of pronunciation. Perhaps the pronunciation of the very first native who is tried will differ considerably from the orthography here given; but on hearing several natives, the Learner will find that it is as near the general pronunciation as the powers of the English alphabet will admit.

In the following Table,

A, has the power of *a* in "card ;"

Ā, as in "hat ;"

Ae, like *i* in "wine ;"

A before *ong*, like *a* in "ale ;"

Aou, like open broad *a* coalescing with *oo* ;

E, as in "me ;"

Ee final, may be pronounced as the preceding by learners who have not the assistance of a Native : they mark a sound which our letters do not convey ;

Oa, as in "moan ;"

Ow, as in "how, cow, and sow," when used as a Noun ;

U, like the French *eu* in "Peu," except where in English it would sound short ;

Ū, as in "but ;"

Y, final as in "Truly."

The pronunciation is thrice given ; first the English, and second the Portuguese of the Mandarin Tongue, and third the Canton dialect.

A TABLE

Of Syllables contained in the Chinese Language.

1. A as in Card.

A or Ya
Ya
A

亞

The second degree, &c.

An or Gan
Gan or Ngan
Oan

安

Repose.

Aou or Gaou
Gao or Ngao
Ow

傲

Proud.

2. C.

Cha
Cha
Cha

茶

Tea.

Chae or Chi
Chai
Chae

差

To send.

Chan
Chan
Chan

產

To produce; bear.

Chang
Chang
Chaong

長

Long.

Chaou
Chao
Chew

召

To call an inferior.

Chay
Che
Chay

這

This.

Che
Chi
Che

知

To know.

Chē or Chih
Chē
Chik

直

Direct; straight.

Chen
Chen
Cheen

展

To open; unfold.

Chin
Chin
Chān

眞

True.

Ching
Ching
Ching

正

Straight; right.

Chō
Chō
Chok

竹

Bamboo.

Chow
Cheu
Chāou

醜

Ugly; disagreeable.

Chu or Choo
Chu
Chu

主

A lord; master.

Chuē
Chuē
Chūt

拙

Coarsely done.

Chuen
Chuen
Shune

船

A ship or boat.

Chun
Chun
Chun

春

The spring.

Chung
Chung
Chung

中

The middle.

Chüy
Chui
Chuy

吹 To blow the breath.

Chwang
Chöang
Choang

床 A bed or couch.

3. E. as in Me.

E
Y
E

衣 Garments.

4. F.

Fä
Fä
Fat

法 Rule: law.

Fan
Fan
Fan

反 To subvert; contrary.

Fang
Fang
Fang

房 A room.

Fe
Fi
Fei

肥 Fat, lusty.

Fei
Fy
Fei

非 A negative; not.

Fö
Fö
Fät; fok

佛 Author of a system of religion.

Foo
Fu
Foo; Hoo.*

父 A Father.

Fow
Fou
Fäw

浮 To float.

Fun
Fuen
Fun

分 To divide; part.

Fung
Fung
Fung

風 The wind.

5. G. hard.

Gae
Ngai
Oe

愛 To love.

Gan
Ngan
Oan

安 Rest; repose.

Gän
Gen
Yan

恩 Favour; bounty.

Gang
Ngang
Gang

昂 Lofty; high.

Gäng
Ngeng
Ying

硬 Hard; stiff.

Gaou
Ngao
Gow

敖 Proud.

Gě or Gih
Ngě
Gak

額 The forehead.

Go or wo
Ngo
Go

我 I.

Gow
Ngeu
Gow

偶 Double; a pair.
6. H.†

Hae
Hai
Hoe

海 The sea; large river.

* Hoo is the pronunciation of Macao and its neighbourhood.
before e, and i.

† In the dialect of Peking it becomes sh or s,

Han
Han
Han

旱 Dry.

Hän
Hen
Hän

恨 To hate.

Hang
Hang
Hoang

行 Walk ; A factory.

Häng
Heng
Häng

恒 Continuance.

Haou
Hao
How

好 Good ; to love.

He
Hi
He

喜 Joy : to rejoice.

Heang
Hiang
Haong

香 Odour ; fragrance.

Heaou
Hiao
Hew

曉 To understand.

Hëë
Hië
Heep

脇 The ribs.

Hëen
Hien
Heen

閒 Leisure.

Heö
Hiö
Hoak

學 To learn.

Heu
Hiu
Hüy

許 To permit.

Heuë
Hiuë
Heut

血 Blood.

Heuen
Hiuen
Huen

懸 To suspend.

Heun
Hiun
Fün

訓 To explain.

Heung
Hiung
Hung

兇 Cruel.

Hin
Hin
Hun

席 Inflated.

Hing
Hing
Hing

興 To raise up.

Ho
Ho
Fo

火 Fire.

Hoo
Hu
Foo

護 To escort ; preserve.

How
Heu
How

後 After.

Hung
Hung
Hung

紅 Red colour.

Hwä
Hoë
Wak

畫 A line or stroke.

Hwa
Hoa
Fa

花 A flower.

Hwae Hoai Wae	壞	To destroy; spoil.	Ioo Iu Yu	如	As; if.
Hwan Hoan Wan	還	To revert; repay.	Iuen Iuen Une	儒	Timid—also read No.
Hwang Hoang Woang	黃	Yellow.	Iun Iun Yun	潤	Mellow: comfortable.
Hwö Huö Woot	活	Living; animated.	Iung Iung Yung	穴	To sprinkle: to mix.
Hwüy Hoei Wooy	回	To return.			8. K.*
		7. I. as in French.	Kae Kai Koe	該	Ought.
Iang Iang Yaong	攘	To exclude.	Kan Kan Kum	甘	Sweet.
Ië or jih Ië Yat	日	The sun; day.	Kän Ken Kän	根	Root.
Ien Ien Een	然	Certainly.	Kang Kang Koang	剛	Hard.
Ieng Ieng Ying	仍	As before.	Käng Keng Käng	更	More, forms the comparative.
Iin Iin Yun	人	A human being.	Kaou Kao Kow	高	High.
Iö Iö Yok	若	If.	Ke Ki Ke; He	起	To arise.
Iow Ieu Yow	柔	Softly: tender.	Kë or kih Kë Hak	刻	A moment; portion of time.

* In the Peking dialect before e and i it becomes ch; or ts.

Kea
Kia
Ka 家 A family ; a house.

Keae
Kiai
Kae 誠 A precept.

Keang
Kiang
Koang 講 To speak.

Keaou
Kiao
Kaou 教 To teach.

Këe
Kië
Kap 及 And ; even to.

Këen
Kien
Keen 見 To see.

Keu
Kiu
Keu 居 To dwell.

Keuë
Kiuë
Keut 決 Decidedly.

Keuen
Kiuen
Keune 犬 A dog.

Keun
Kiun
Kwän 羣 A flock.

Keung
Kiung
Kung 窮 Poor, exhausted.

Kew
Kieu
Käou 求 To beg ; entreat.

Kin
Kin
Kum 金 Gold.

King
King
King 敬 To respect.

Ko
Ko
Ho 可 Should ; ought.

Kö
Kö
Kok 各 Every.

Koo
Ku
Koo 古 Ancient.

Kung
Kung
Kung 工 Work.

Kwa
Kua
Kwa 寡 Alone ; a widow.

Kwae
Kuai
Fae 快 Prompt ; alert.

Kwan
Kuan & kuon
Kwan & koon 慣官 Accustomed.
A public officer.

Kwän
Kuen
Kwän 困 Fatigued.

Kwang
Kuang
Kwoang 光 Light emitted from any body.

Kwäng
Kueng
Kwäng 肱 The arm.

Kwei
Kuei
Kwei 規 A circle.

Kwo
Kuo
Kwo 過 To pass.

Kwō
Kuē or ko
Kwoak 國 A nation.

9. *L.*

Lă
Lă
Lap 蠟 Wax.

Lae
Lai
Loe 來 To come.

Lan
Lan
Lam 纜 A rope.

Lang
Lang
Long 狼 A wolf.

Lăng
Leng
Lăng 冷 Cold.

Laou
Lao
Low 勞 Labour; toil.

Le
Li
Lei 禮 Urbanity.

Lě or lih
Lě
Lik 勒 To restrain.

Leang
Leang
Laong 兩 Two; both.

Lcaou
Lcao
Lew 了 Perfected.

Lěe
Liě
Lik 力 Strength.

Lēen
Lien
Leem 憐 To compassionate.

Leō
Liō
Leok 略 Moderately; small.

Leū
Liu
Lut 律 Law; statute.

Leuen
Liuēn
Lune 戀 To reflect on with pleasure.

Lew
Lieu
Lăou 畱 To leave.

Lin
Lin
Lun 鄰 A neighbour.

Ling
Ling
Ling 另 Other.

Lō
Lō
Lok 綠 Green.

Loo
Lu
Loo 路 A road.

Lun
Lun
Lun 輪 A wheel.

Lung
Lung
Lung 礮 A millstone.

Läy Lui Lüy	雷	Thunder.	Mei Moei Mooy	每	Each.
Lwan Luon Lune	亂	Confusion.	Mëen Mien Meen	免	To depose.
		10. M.	Min Min Män	民	The subjects of a country.
Ma Ma Ma	馬	A horse.	Ming Ming Ming	明	Bright; clear.
Mae Mai Mae	買	To buy.	Mo Mo Mo	磨	To rub.
Man Man Man	慢	Slowly.	Mö Mö Mok	目	The eye.
Mang Mang Moang	忙	Occupied; busy.	Moo Mu Moo	母	Mother.
Mäng Meng Mang	猛	Cruel.	Mow Meu Mäou	謀	To scheme.
Maou Mao Mow	毛	Hair; plumage.	Mün Muen Moon	們	Forms the plural of Pro- nouns.
Me Mi Mei	迷	To disturb; obscure.	Mung Mung Mung	朦	Obscure.
Më or mih Më Mak	墨	Ink.	Mwan or man Muon Moon	滿	Full.
Meaou Miao Mew	廟	Temple of idols or ancestors.			11. N.
Mëë Mië Meet	滅	To extinguish.	Na Na Na	拏	To take.

Nă
Nă
Nap 納 To seize; take.

Nae
Nai
Noe 孺 Milk.

Nan
Nan
Nam 南 South.

Nang
Nang
Noang 曩 Formerly.

Năng
Neng
Năng 能 To be able; can.

Naou
Nao
New 呶 To vociferate.

Ne
Ni
Ne 你 You; thou.

Neang
Niang
Neong 孃 A young lady.

Neaou
Niao
New 嫋 Delicate.

Něe
Nie
Nik 匿 To hide; abscond.

Nēen
Nien
Ncen 年 A year.

Neö
Niö
Yok 虐 Cruel.

Neu
Niu
Neu 女 A female.

New
Nieu
Năou 扭 To wring.

Nin'
Nin
Nin 紉 To thread a needle.

Ning
Ning
Ning 寧 Better; rather.

No
No
No 娜 Sluggish.

Nö
Nö
Nok 諾 To assent.

Noo
Nu
Now 怒 Anger.

Nun
Nun
Nune 嫩 Tender.

Nung
Nung
Nung 農 Husbandry.

Nuy
Nui
Nuy 內 Within.

Nwan
Nuon
Nune 煖 Warm.

12. O.

O
O
O 阿 Oh; so; said in reply.

Ö or Gö
Ö, Ngö
Ok 惡 Vicious; bad.

13. P.

<i>Pa</i> <i>Pa</i> <i>Pa</i>	怕	To fear.
<i>Pǎ</i> <i>Pǎ</i> <i>Pat</i>	八	Eight.
<i>Pae</i> <i>Pai</i> <i>Pae</i>	拜	To bow; to worship.
<i>Pan</i> <i>Pan</i> <i>Pan</i>	瘢	A cicatrix.
<i>Pang</i> <i>Pang</i> <i>Poang</i>	挈	To help; aid.
<i>Pǎng</i> <i>Peng</i> <i>Pǎng</i>	棚	A fence.
<i>Paou</i> <i>Pao</i> <i>Pow</i>	保	To protect.
<i>Pe</i> <i>Pi</i> <i>Pe</i>	庇	To shelter.
<i>Pě or pih</i> <i>Pě</i> <i>Pǎk</i>	北	The north.
<i>Peaou</i> <i>Piao</i> <i>Pew</i>	票	Brittle.
<i>Pěě</i> <i>Piě</i> <i>Peet</i>	别	Another: different.
<i>Pēn</i> <i>Pien</i> <i>Peen</i>	便	Convenient.

<i>Pei</i> <i>Py, poei</i> <i>Pei</i>	被	To receive: forms the passive voice.
<i>Pew</i> <i>Pieu</i> <i>Pew</i>	彪	Spotted tiger.
<i>Pin</i> <i>Pin</i> <i>Pǎn</i>	貧	Poor.
<i>Ping</i> <i>Ping</i> <i>Paing</i>	平	Even.
<i>Po</i> <i>Po</i> <i>Po</i>	破	To tear; to destroy.
<i>Pō</i> <i>Pō</i> <i>Pok</i>	薄	Thin.
<i>Poo</i> <i>Pu</i> <i>Pow</i>	鋪	A shop.
<i>Pow</i> <i>Peu</i> <i>Pow</i>	剖	To split.
<i>Pun</i> <i>Pun</i> <i>Poon</i>	盆	A dish.
<i>Pung</i> <i>Pung</i> <i>Pung</i>	篷	A sail.
<i>Pwan</i> <i>Puon</i> <i>Poon</i>	盤	A cup; dish.
14. S.		
<i>Să</i> <i>Să</i> <i>Sat</i>	撒	To sprinkle.

Sae Sai Sae	搥	To agitate.	Seu Siu Seu	鬚	The beard.
San San San	傘	An umbrella.	Seuē Siue Seut	雪	Snow.
Sang Sang Soang	喪	Mourning clothes.	Seuen Siuen Sune	選	To choose.
Säng Seng Säng	瘠	Lank; lean.	Seun Siun Sune	巡	To range, to inspect.
Saou Sao Sow	掃	A brush.	Sew Sieu Säu	修	To adorn.
Se Si Sei	細	Fine; minute.	Sha Xa Sha	沙	Sand.
Sē or sih Se Sik	塞	To obstruct.	Shä Xä Shät	殺	To kill.
Seaou Siao Sew	銷	To melt.	Shae Xai Shae	曬	To dry in the sun.
See Szu See	事	Business; affair.	Shan Xan Shan	訕	To detract.
Sēē Siē Seet	洩	To ooze out.	Shang Xang Sheong	上	Above; high.
Seēn Sien Seen	先	Before.	Shaou Xao Shew	少	Few.
Seō Siō Seok	削	To pare thin.	Shay Xe Shay	賒	Credit.

She Xi She	時 Time.	Shwang Xoang Sheong	雙 A pair.
Shē Xē Shē	實 Really : solid.	Shwō Xuē Sheut	說 To speak.
Shen Xen Sheen	善 Good ; pious.	Sin Sin Sun	新 New.
Shin Xin Shun	神 Spirit ; God.	Sing Sing Shāng	星 A star.
Shing Xing Shing	升 To ascend.	So So So	鎖 A lock.
Shō Xō Shok	贖 To ransom.	Sō Sō Sok	俗 Common, vulgar.
Shoo ; shu Xu Shoo ; shu	書 A book.	Soo Su Soo	數 To number.
Show Xeu Shāou	受 To receive.	Sun Sun Sun	遜 Obsequious.
Shun Xun Shun	順 To obey.	Sung Sung Sung	送 To present to.
Shūy ; shwūy Xui Shūy	稅 Duty ; custom.	Sūy Sui Sūy	雖 Although.
Shwa Xoa Sha	耍 To sport ; play.	Swan Suon Sune	算 To compute.
Shwae Xoi Shae	衰 Fading ; decaying.	Ta Ta Tae	大 Great, large.

<i>Tā</i> <i>Tā</i> <i>Tat</i>	達	To inform of.	<i>Ting</i> <i>Ting</i> <i>Taing</i>	定	Determined.
<i>Tae</i> <i>Tai</i> <i>Toe</i>	代	For; instead of.	<i>To</i> <i>To</i> <i>To</i>	多	Many
<i>Tan</i> <i>Tan</i> <i>Tan</i>	但	But; only.	<i>Tō</i> <i>Tō</i> <i>Tok</i>	讀	To read.
<i>Tang</i> <i>Tang</i> <i>Toang</i>	當	Suitable; ought.	<i>Too</i> <i>Tu</i> <i>Too</i>	都	All.
<i>Tāng</i> <i>Teng</i> <i>Tāng</i>	等	Degree; species.	<i>Tow</i> <i>Teu</i> <i>Tāou</i>	頭	The head.
<i>Taou</i> <i>Tao</i> <i>Tow</i>	逃	To run away.	<i>Tsā</i> <i>Cā</i> <i>Tsāp</i>	雜	To mix together.
<i>Te</i> <i>Ti</i> <i>Te</i>	地	The earth.	<i>Tsae</i> <i>Cai</i> <i>Tsoe</i>	猜	To suppose.
<i>Tē</i> or <i>tih</i> <i>Tē</i> <i>Tak</i>	得	To obtain; can.	<i>Tsan</i> <i>Can</i> <i>Tsam</i>	殘	To injure.
<i>Teaou</i> <i>Tiao</i> <i>Tew</i>	調	To temper; moderate.	<i>Tsang</i> <i>Cang</i> ; <i>cam</i> <i>Tsoang</i>	艙	The hold of a ship.
<i>Tēē</i> <i>Tiē</i> <i>Tik</i>	敵	Inimical.	<i>Tsāng</i> <i>Ceng</i> <i>Tsāng</i>	增	To augment.
<i>Tēen</i> <i>Tien</i> <i>Teen</i>	天	Heaven.	<i>Tsaou</i> <i>Caq</i> <i>Tsow</i>	早	Morning; soon.
<i>Tew</i> <i>Tieu</i> <i>Tow</i>	丟	To throw.	<i>Tse</i> <i>Ci</i> <i>Tsei</i>	妻	A wife.

<i>Tsě or Tsih</i> <i>Cě</i> <i>Tsik</i>	則	Therefore, hence.	<i>Tsing</i> <i>Cing</i> <i>Tsing</i>	淨	Clear.
<i>Tseang</i> <i>Ciang</i> <i>Tsaong</i>	匠	An artificer.	<i>Tso</i> <i>Co</i> <i>Tso</i>	坐	To sit.
<i>Tseou</i> <i>Ciao</i> <i>Tsew</i>	蕉	A plantain.	<i>Tsö</i> <i>Cö</i> <i>Tsok</i>	作	To do.
<i>Tseay</i> <i>Cie</i> <i>Tsay</i>	借	To lend or borrow.	<i>Tsoo</i> <i>Cu</i> <i>Tsoo</i>	阻	To obstruct.
<i>Tsee</i> <i>Cu</i> <i>Tsee</i>	此	This.	<i>Tsow</i> <i>Ceu</i> <i>Sow</i>	愁	To grieve.
<i>Tsěd</i> <i>Cie</i> <i>Tsat</i>	七	Seven.	<i>Tsun</i> <i>Cun</i> <i>Tsun</i>	尊	To honour; respect.
<i>Tseën</i> <i>Cien</i> <i>Tseen</i>	前	Before.	<i>Tsung</i> <i>Cung</i> <i>Tsung</i>	總	All; the whole.
<i>Tseu</i> <i>Ciu</i> <i>Tseu</i>	娶	To marry a wife.	<i>Tswan</i> <i>Cuon</i> <i>Tsune</i>	攢	To collect together.
<i>Tseuë</i> <i>Ciuë</i> <i>Tseut</i>	絕	To cut off from.	<i>Tun</i> <i>Tun</i> <i>Tun</i>	頓	To bow the head to the ground.
<i>Tseuen</i> <i>Ciuen</i> <i>Tsune</i>	痊	To heal.	<i>Tung</i> <i>Tung</i> <i>Tung</i>	同	The same; with.
<i>Tseun</i> <i>Ciun</i> <i>Tsun</i>	竣	To yield.	<i>Tüy</i> <i>Tui</i> <i>Tüy</i>	推	To push from.
<i>Tsew</i> <i>Cieu</i> <i>Tsaou</i>	秋	Autumn.	<i>Twan</i> <i>Tuon</i> <i>Tune</i>	短	Short.
<i>Tsin</i> <i>Cin</i> <i>Tsun</i>	親	Relations; kindred.	<i>Ung</i> <i>Ung</i> <i>Gung</i>	翁	16. U. Title of respect.

Urh
Ul; urh
E, uge

而

And.

17. Wa.

Wä
Vä
Mat

襪

Stockings.

Wae
Vai
Nge

外

Withoutside.

Wan
Van
Man

晚

Evening.

Wän
Ven
Män

聞

To hear.

Wang
Vang
Moang

望

To hope.

We
Vi
Mei

味

Taste.

Wei
Goei
Wei

爲

To do; because.

Wo or Go
Ngo
Go

我

I.

Woo
Gu; Ngu
Ing

五

Five.

18. Y.

Ya
Ya
Ga

牙

The teeth.

Yao
Yai
Ak

佸

Afflicted.

Yang
Yang
Yaong

洋

The ocean.

Yaou
Yao
Yew

要

To will to have; to want.

Yay
Ye
Yay

夜

Night.

Yen
Yen
Een

言

Words, discourse.

Yew
Yeu
Yaou

有

To have.

Yin
Yn
Yün

因

Cause; because.

Ying
Yng
Ying

影

Shadow.

Yö
Yö
Yok

欲

To desire.

Yu
Yu
Ue

魚

Fish.

Yuë
Yuë
Yut

月

The moon.

Yuen
Yuen
Une

圓

Round.

Yun
Yun
Wän

雲

Fog; cloud.

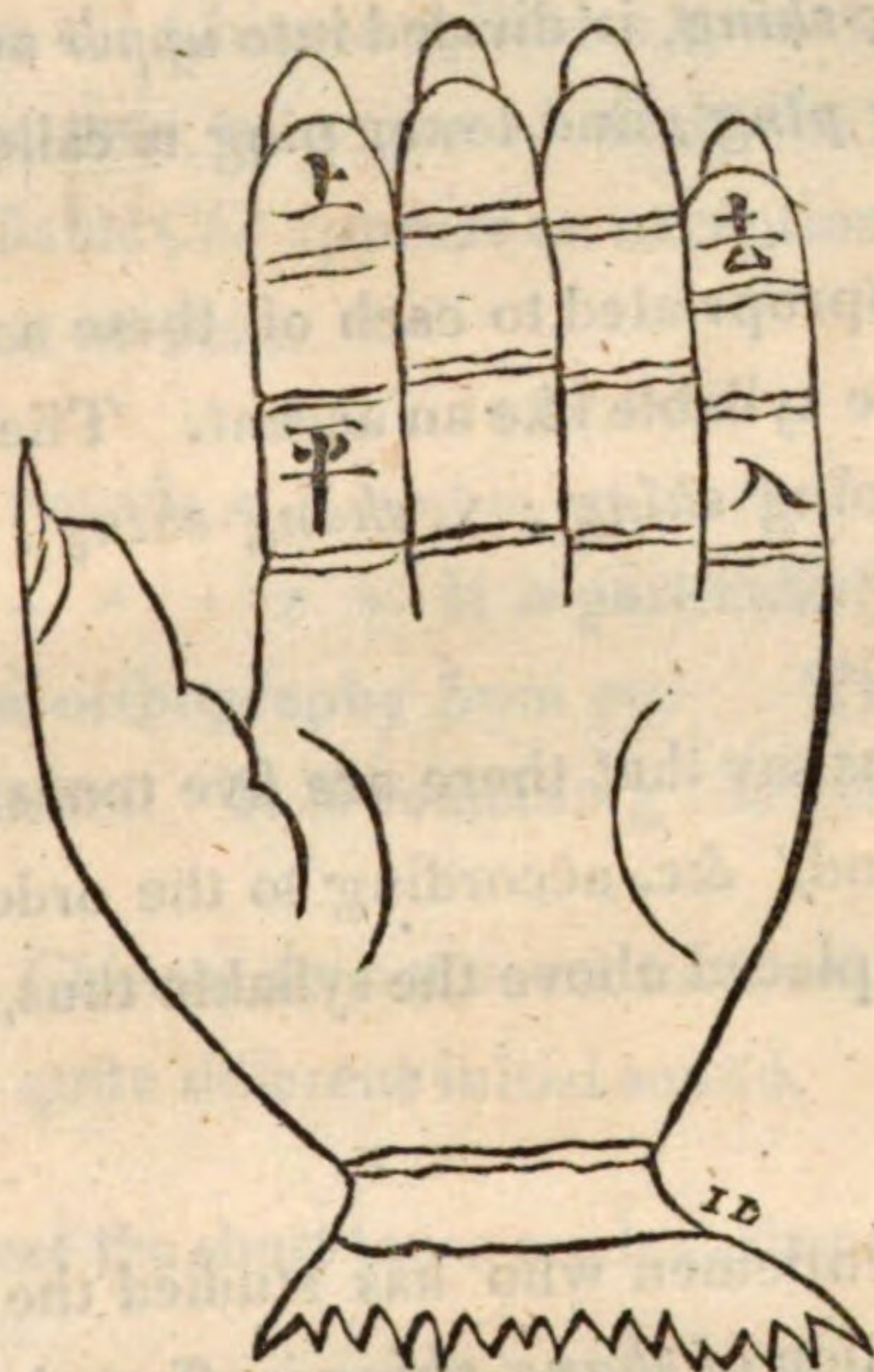
Yung
Yung
Yung

用

To use.

Of the Tones.

The syllables are varied by four Tones ; or, as the Chinese express it, See 四 Shíng 聲, and which they delineate on a hand, thus



The character *píng* 平 'even,' is the first in order ; *shàng* 上 'high,' is the second ; *qù* 去 'going,' is the third, and *rù* 入 'entering,' is the fourth.*

These characters as applied to vary the pronunciation of their syllables they define thus,

* The Chinese make a general division of the Tones into direct and oblique; *Píng shíng* is the direct, and the three remaining ones they call *Cě* 仄 *shíng* 聲 oblique tones.

The first, *píng*, denotes an “even path (tone) neither low nor high.” The second, *shàng*, denotes “a high exclamation, violent and strong.” The third, *keú*, “is distinct, clear, and delights in a lengthened path,” (tone). The fourth *jǒ*, is “short, quick, and suppressed.”

The first, viz. *píng-shíng*, is divided into *upper* and *lower*. Upper-ping is called 平上 *shàng píng*; and lower ping is called 平下 *hiá píng*.*

Europeans have appropriated to each of these a mark, which in writing they place over the syllable like an accent. The marks are - Upper-*píng-shíng*; ^, lower-*píng-shíng*; \, *shàng-shíng*; ˙, *keú-shíng*; ˇ, *jǒ-shíng*.†

Hence the Europeans say that there are five tones, and generally speak of them by ‘first, second,’ &c. according to the order in which they stand above. The marks are placed above the syllable thus,—*Tūng*, *tùng*, *túng*, *tǔ*.

Mr. Manning, a gentleman who has studied the language with care, says, that the pronunciation of *shàng-shíng* is effected, by shutting the Velum pendulatum Palati, and contracting the parts adjacent. In *keú-shíng* the same operation takes place in the close of the syllable. In *píng-shíng*, these are quite open. Attention to this remark will, I believe, assist considerably in distinguishing these three Tones. The *jǒ-shíng* is easily distinguished, from

* *Shàng-píng*, they some times call 平清 *tsíng píng*, that is *clear píng*; *Hiá-píng*, they call 平濁 *chò píng*, that is, *thick píng*.

† The Chinese place this mark o thus 天 to denote *píng-shíng*; —thus 天 to denote *shàng-shíng*; thus 天 *keú-shíng*; and thus 天 *jǒ shíng*. They mark the tones only on some occasions.

its being extremely short, and generally capable of being spelled differently from the others, as *Tiēn* ; *tièn* ; *tién* ; *tiě*.

Those syllables only which end in *n* or *ng* have the *jō-shíng*.

Another variety in the Chinese syllables is marked by an aspirate placed with the other marks, thus, ㄘ ㄑ ㄒ ㄓ ㄔ. Only the mute initials, *k*, *p*, *t*, are aspirated. The syllable *Chǎ* appears an exception, but is not really so, for it is strictly the sound of *Tcha*.

A variety in the vowels *e*, *o*, and *u*, is marked by a dot placed with the above marks, thus, ㄝ˙ ㄛ˙ ㄨ˙. It is particularly requisite to distinguish *çù* in the Portuguese orthography from *çu*. The first cannot be spelled by the Roman Alphabet. It is something like *tsu*.¹ The last is *tsu*.²

The aspirate the Chinese do not seem to consider a modification of the same syllable, but a quite different initial sound.

In the Pekin dialect the short tones are lengthened, or rather do not exist.

The pronunciation of the Tones can only be learned from a living Instructor. They are not absolutely necessary to be understood in speaking Chinese ; but are yet essential to *good* speaking. Hence an early attention to them is advisable.

On the opposite page is given a Table of syllables, for the purpose of practising the Tones.

Table for Practising the Tones.

§. I.

Siēn 先 Before.

Siēn 蘇 Musk.

Siēn 線 Thread.

Siē 屑 Labour.

§. II.

Goēi 威 Majesty.

Goēi 偉 Rare.

Goēi 畏 Dread.

§. III.

Kī 幾 Incipient.

Kī 紀 Chronicle.

Kī 記 Remember.

§. IV.

Chū 諸 All.

Chū 主 Lord.

Chū 著 Manifest.

§. V.

Sieū 修 Adorn.

Seū 叟 Noise of rice.

Sie 秀 Flourishing.

§. VI.

Tūng 東 East.

Tūng 董 To rectify.

Tūng 凍 Congeal.

Tō 篤 Exceedingly.

§. VII.

Yīng 英 Herbage.

Yīng 影 Shade.

Yīng 應 Answering.

Yē 益 Advantage.

§. VIII.

Pīn 賓 A guest.

Pīn 稟 An address.

Pīn 嬪 A widow.

Piē 畢 Finished.

§. IX.

Chāng 張 To stretch.

Chāng 掌 Palm of the hand.

Chāng 帳 Canopy.

Chō 着 To place.

§. X.

Kāng 剛 Hard.

Kiāng 講 To speak.

Kiāng 降 Condescend.

Kiō 角 A horn.

§. XI.

Chāo 朝 Imperial palace.

Chāo 沼 Fish pond.

Chāo 照 Illustrious.

§. XII.

Kū 孤 Alone.

Kú 古 Ancient.

Kù 故 Cause.

§. XIII.

Yuē 鴛 A bird.

Yuèn 婉 Obsequious.

Yuén 怨 To hate.

Yē 乙 One.

§. XIV.

Kiai 皆 All.

Kiai 解 To explain.

Kiai 介 To assist.

§. XV.

Tēng 登 To ascend.

Tēng 等 Species.

Tēng 凳 A bench.

Tē 德 Virtue.

§. XVI.

Szū 師 A master.

Szù 史 Historian.

Szú 四 Four.

§. XVII.

Kīn 金 Gold.

Kīn 錦 Silk.

Kīn 禁 Forbid.

Kiē 急 Hasty.

§. XVIII.

Kiaō 交 Communicate.

Kiaō 絞 To twist.

Kiaō 教 To teach.

§. XIX.

Çai 栽 To plant.

Çai 宰 To rule.

Çai 載 To contain.

§. XX.

Kiēn 兼 With.

Kiēn 檢 To examine.

Kiēn 劍 A sword.

Kiē 劫 To seize.

§. XXI.

Çin 津 End of a bridge.

Çin 贍 Part of a church.

Çin 進 To enter.

Çō 卒 A general.

§. XXII.

Sui 雖 Though.

Suì 髓 Marrow.
 Suí 歲 A year.
 §. XXIII.
 Kō 科 Vacuum.
 Hò 火 Fire.
 Hó 貨 Goods.
 §. XXIV.
 Kiēn 鉞 Forceps.
 Kiēn 減 Lessen.
 Kiēn 鑒 Mirror.
 Kiā 甲 Reins.
 §. XXV.
 Fān 翻 To fly.
 Fàn 反 To subvert.
 Fán 泛 To swim.
 Fā 發 To issue.
 §. XXVI.
 Kiā 家 A family.

Kiā 賈 A name.
 Kiā 嫁 To wed.
 §. XXVII.
 Kuōn 官 An officer.
 Kuōn 管 To rule.
 Kuán 貫 Habit.
 Kuō 括 To reprove.
 §. XXVIII.
 Kuei 魁 First; great.
 Hoei 賄 Precious.
 Hoei 誨 To admonish.
 §. XXIX.
 Chē 遮 To cover.
 Chē 者 Expletive.
 Chē 蔗 Matting.
 §. XXX.
 Kān 干 Shield.

Kān 趕 Follow up.
 Kān 幹 Endeavour.
 Kō 割 To cut.
 §. XXXI.
 Kān 甘 Sweet.
 Kān 敢 To dare.
 Kān 紺 Green and red.
 Kō 蛤 An oyster.
 §. XXXII.
 Pēng 彭 A road.
 Pàng 棒 A rod.
 Ngéng 硬 Hard.
 Ngē 額 The forehead.
 §. XXXIII.
 Ngú 吾 I.
 Ngù 五 Five.
 Ngú 悟 To advert.

In looking over this Table, the Remark made above will be apparent, viz. that those syllables only which terminate in *n*, or *ng* have the short tone.

The preceding is extracted from a small Dictionary of the Chinese, in which the syllables of the same termination and the same tone are arranged together. It is observable, that instead of making use of the initial sound, as we do, for the purpose of arrangement, they make use of the final sound.

The preceding Table contains all the* final sounds in the Language. It is intended that the learner should repeat it frequently with a native Teacher. To each character is affixed a partial definition, that whilst the Tones are acquired, the character also may become familiar.

Of the Chinese Character and Writing.

The Character of the Chinese is formed by a hair pencil, which they hold erect and firmly betwixt the thumb on one side and the fore and middle finger on the other. The wrist and the whole of the fore arm rests

* The table that was given before, exhibits all the initial sounds in the language. To spell any word in the Language, no more is necessary than the union of an initial and a final sound, as will be seen by attending to what has been said in the second page. The Chinese avail themselves of this for the purpose of secret correspondence. The persons corresponding fix upon a certain order of the sounds, and a rule for changing that order as frequently as they please, then instead of writing a character to give the sound write only a figure to denote its place. On the same plan they converse, by moving the finger till they arrive at the number which they wish to be noted by their companions, when they make a short pause.

steadily on the table. The paper on which they write lies straight before them. They write in columns from the top to the bottom of the page, and begin on the right hand proceeding with column after column towards the left.

Occasionally inscriptions, &c. over doors in temples and in shops, and which consist but of a single line, are written horizontally from the right hand to the left.

That the character was originally hieroglyphic, is evident, from ancient characters which they preserve with great care: but for the sake of neatness and dispatch in writing, the character has undergone gradual and repeated changes, which have, in most cases, destroyed whatever there was of emblem in it. They still however keep up the idea, and in their Dictionaries often endeavour to illustrate the emblem which they conceive to be contained in the Character which they are defining. And further, in explaining compound characters they sometimes shew the allusion which there is in the meaning of the whole compound, to the meaning of every part of which it is composed.

The varieties in the character now in use are five. First, the plain hand, which is in most general use. It is called 字正 *Ching tsee*, right character. Second, the same written with freedom, but not so carelessly as the running hand. It is called 字行 *hing tsee*, walking character. Third, the running hand, called 字草 *Tsaou tsee*, grass character. Fourth, a stiff ancient character, much like the *ching tsee*, called 字隸 *le tsee*. Fifth, the seal character, called 字篆 *chuen tsee*. The different appearance of

these will be seen in the word *tūng*, the east, written five different ways.
Thus,

東 *ching-tsee*, or the plain hand ;

東 *hing-tsee*, free hand ;

东 *tsaou-tsee*, the running hand ;

東 *lé-tsee*, ancient character ;

東 *Chuèn-tsee*, seal character.

The running hand is much in use in writing letters, and keeping accounts. Prefaces to books are frequently written in it. Books themselves are almost universally in the plain hand. All papers sent in to government must be written in the plain hand. In the running hand and seal character there are various ways of writing the same character, which, together with the contractions made use of in the plain hand, constitute a great source of difficulty in acquiring the language thoroughly.

Though the Chinese character appears complicated, it is, generally, reducible to a very few primary parts which the Chinese call 部 *poó*, a tribunal.—In Europe the *poó* are called keys and radicals. They are two hundred and fourteen in number. On the opposite page is given a Table of them.

Table of the Chinese Radicals, exhibiting their pronunciation, figure, and meaning.

Characters formed by one stroke of the pencil.

1	Yě	一	one.
2	Keuèn	丨	to descend. c
3	Chù	丶	a point.
4	Peě	丿	bent out. c
5	Yǎy	乙	one. c
6	Keuě	乚	hooked. c
—By two strokes.			
7	Ūrh	二	two.
8	Tòw	亅	undefined. c
9	Jín	{ 人 } { 亻 }	man. c
10	Vò	儿	man. c
11	Jǒ	入	to enter.
12	Pǎ	八	eight.
13	Keüng	冂	wilderness. c

14	Měě	宀	to cover. c
15	Ping	丫	isicle. c
16	Kè	几	niche.
17	Kǎng	凵	gaping. c
18	Taou	{ 刀 } { 刂 }	knife. c
19	Lěě	力	strength.
20	Paoŭ	勹	to fold. c
21	Pè	匕	spoon. c
22	Fāng	匚	receptacle. c
23	Hè	匚	receptacle. c
24	Shǎy	十	ten.
25	Pò	卜	to divine.
26	Sěě	{ 口 } { 凵 }	knot in wood. c
27	Hàn	厂	shelter. c

28	Mòw	厶	curved. <i>see</i>
29	Yéw	又	more.
—By three strokes.			
30	Keŭ	口	mouth.
31	Hwŭy	囗	inclosure. c
32	Toð	土	earth.
33	Seé	士	learned.
34	Chè	夕	to follow. c
35	Sŭy	夊	to walk. c
36	Sěě	夕	evening.
37	Tǎ	大	great.
38	Neù	女	woman.
39	Tsee	子	child.
40	Měén	彡	to collect. c
41	Tsún	寸	an inch. <i>1</i>
42	Seaou	小	little.

43 Yéw { 九 irregular
九 waving
兀 edge.

44 Shē 尸 corpse.

45 Chē 屮 bud.

46 Shān 山 hill.

47 Chuēn 巜 channel.

Chuēn { 乚 same as
乚 the last.
川

48 Kūng 工 workman.

49 Kè 己 one's self.

50 Kīn 巾 napkin.

51 Kān 干 shield.

52 Yéw 彡 slender.

53 Yēn 广 to protect.

54 Yìng 彳 journey.

55 Kūng 升 join hands.

56 Yǎy 弋 to dart.

57 Kūng 弓 a bow.

58 Kě { 豕 hog's head.
豕
豕

59 Shàn 彡 hairs.

60 Chē 彳 to pace.

—By four strokes.

61 Shīn { 心 the heart.
小
小

62 Kō 戈 a lance.

63 Hó 户 inner door.

64 Shòw { 手 the hand.
扌

65 Chē 支 branch.

66 Pō { 攴 slight
攴 stroke.

67 Wǎn 文 literature.

68 Tòw 斗 firkin.

69 Kīn 斤 pound.

70 Fāng 方 square.

71 Vú { 无 negative.
无

72 Jē 日 day.

73 Yuē 曰 to speak.

74 Yuē 月 the moon.

75 Mō 木 wood.

76 Kēn 欠 to owe.

77 Chè 止 to stop.

78 Tàe {歹} evil.
{步} c79 Chǔ 父 a staff.
c

80 Wú 母 not.

81 Pè 比 to compare.

82 Maoú 毛 hair.

83 Shē 氏 family name.

84 Kě 气 air.
c85 Shù {水} water.
{冰} c86 Hò {火} fire.
{灬} c87 Chaoù {爪} nails.
{𠂔} c

88 Fò 父 a father.

89 Heaó 交 to imitate.
c90 Chwǎng 爿 undefined.
c

91 Pěen 片 a splinter.

92 Yá 牙 the teeth.

93 Nêw {牛} an ox.
{牛} c94 Kiúen {犬} a dog.
{犾} c

—By five strokes.

95 Heuén 玄 dark colour.

96 Yò {玉} gem.
{王} c

97 Kwā 瓜 melon.

98 Wà 瓦 tiles.

99 Kān 甘 sweet.

100 Sāng 生 to produce.

Yung 用 to use.

Teén 田 a field. 102

Pěe 疋 piece of cloth. 103

Tseē 疒 sickness. 104

Pò 殳 to mound. 105

Pě 白 white. 106

Pě 皮 skin. 107

Ming 皿 dishes. 108

Mò 目 the eye. 109

Mow 矛 a spear. 110

Shì 矢 an arrow. 111

Shě 石 a stone. 112

Shí 示 to admonish. 113

Scù 肉 to creep. 114

Hò 禾 grain. 115

Heuē 穴 a den. 116

Lěe 立 erect. 117

—By six Strokes.

118 Chō {竹} bamboo.
{𥵹}

119 Mè 米 rice.

120 Sé {糸} silk.
{糸}

121 Feú 缶 crockery.

122 Wàng {网} a net
{𦉳}
{𦉳}

123 Yáng 羊 a sheep.

124 Yù {羽} feathers.
{羽}

125 Laò 老 aged.

126 Ūrh 而 and.

127 Laè 耒 harrow.

128 Ūrh 耳 the ear.

Yü 聿 a pencil. 129

Jō {肉} flesh. 130
{月}

Chīn 臣 minister. 131

Tsé 自 himself. 132

Ché 至 even to. 133

Kèw 臼 a mortar. 134

Shě 舌 the tongue. 135

Chuén 舛 to disturb. 136

Chōw 舟 a ship. 137

Kán 艮 inobedient. 138

Sě 色 colour. 139

Tsaò {艸} herbs. 140
{艸}

Hoò 虎 a tiger. 141

Chūng 虫 an insect. 142

Heuě 血 blood. 143

Híng 行 to go. 144

È 衣 garments. 145

Ya {𠂔} to oppose. 146
{𠂔}

Sé {西} the west. 147
{西}

—By seven strokes.

Kēén 見 to see. 148

Kiō 角 a horn. 149

Yén 言 words. 150

Kō 谷 valley. 151

Tōw 豆 pulse. 152

Shè 豕 a hog. 153

Chè 豸 reptile. 154

Péi 貝 sea shells. 155

Tsōw 走 to walk. 156

Chăy 赤 carnation. 157

Tsō {足} the foot. 158
{足}

Shīn 身 the body. 159

11 grenze

159 Keū 車 a wheel.

160 Sín 辛 bitter.

161 Shín 辰 to tremble.

162 Chō {走} to run.
{走}163 Yǎy {邑} a city.
{邑} (right.)

164 Yèw 酉 finished.

165 Tsaè 采 to pluck.

166 Lè 里 a mile.

—By eight strokes.

167 Kín 金 gold.

168 Chǎng 長 long.

169 Mún 門 a door.

170 Feù {阜} a mound.
{阜} (left.)

171 Taé 隸 highest.

172 Chuē 隹 wings.

Yù 雨 rain.

Tsing 靑 azure.

Fei 非 false, not.

—By nine strokes.

Mēn 面 the face.

Kē 革 untanned skin.

Véi 韋 tanned leather.

Kèw 韭 leeks.

Yin 音 sound.

Hēē 頁 the head.

Fūng 風 wind.

Fei 飛 to fly.

Shǎy 食 to eat.

Shów 首 the head.

Heāng 香 odour.

—By ten strokes.

Mà 馬 a horse.

Kwō 骨 a bone.

Kaoū 高 high.

Peaou 髟 long hair.

Tów 鬥 to fight.

Chǎng 鬯 sacrificial wine.

Lěē 鬲 perfume pot.

Kwèi 鬼 an imp.

—By eleven strokes.

Yú 魚 fish.

Neaou 鳥 a bird.

Loò 鹵 tasteless.

Lō 鹿 a stag.

Mē 麥 wheat.

Má 麻 hemp.

—By twelve strokes.

Hwáng 黃 yellow.

Shod 黍 millet.

Hē 黑 black.

Chē 𦵏 to embroid- er.	—By fourteen strokes.	—By sixteen strokes.
—By thirteen strokes.	Pé 鼻 nose.	Lúng 龍 dragon.
Múng 鼃 a toad.	Tsé 齊 even.	Kwei 龜 tortoise.
Ting 鼎 tripod.	—By fifteen strokes.	—By seventeen strokes.
Kòd 鼓 drum.	Chē 齒 teeth.	Yō 龠 wind instrument.
Shòd 鼠 mouse.		

The characters inclosed in braces are considered as the same. The first in the brace always exhibits the form of the character when it stands by itself;—those that follow shew the form which it bears when united with other parts in compound characters.

Those characters with the letter c placed below the definition, are used only in compounds: c placed by the side of the character, denotes the same.

The compound form of *yǎy*, a city, is the same as that of *feù*, a mound, they are distinguished by one being placed on the right, and the other on the left as they are marked.

On the mode of finding out words in the Chinese dictionary.

Under the preceding two hundred and fourteen Radicals, all the characters in the Chinese language are arranged in their Dictionaries. In

compound characters, the Radical is more frequently on the left side than in any other part. But the Radical part is also to be met with on the right side of the compound, as well as at the top and bottom, and in the middle, so that no rule can be given where to find the Radical, further than that it appears generally the most conspicuous part of the character.

In the Dictionary under each Radical are arranged, first, the characters that are formed by one stroke of the pencil more than is necessary to form the Radical; second, those that are formed by two strokes more; then those that are formed by three more, &c. So that in order to find out a word in the dictionary, excepting the Radical part, reckon how many strokes of the pencil are necessary to form the character which you wish to find, then, under its radical and that collection of characters consisting of the given number of strokes, look for it. If the character sought for, is not to be found, either the wrong radical has been fixed on, or the strokes not rightly numbered.

The only source of mistake in numbering the strokes is in square characters like *keû*, 口 the mouth, or those which are open at the bottom, like *keûng* 冂. The Chinese reckon that *keû*, 口 is formed by three strokes, and *keûng* by two: thus they first write the down stroke on the left; then the top and right side by one stroke of the pencil, and last of all the cross stroke at the bottom

丨 first made;

┐ second;

— last.

Observe, that in writing, the general rule is, to begin at the left side of the character;—to draw horizontal lines before those that are perpendicular, excepting the lowest horizontal stroke in the character, which is made last;—the left, top and right side of squares are formed before the parts enclosed;—the bottom horizontal stroke is made last of all.

Examples.

Pěén, 便 convenient, is found under the radical *jín* 亻 which is on the left side. *Pěén* has seven strokes beside the Radical.

Tsoó, 助 to assist, is found under the Radical ^{lěe} *liě* 力 which is on the right side. *Tsoó* has five strokes beside the Radical.

Tseŭn, 全 the whole, is found under the Radical *jǒ*, 人 and four strokes.

Pīng, 兵 a soldier, is found under the Radical *pǎ*, 八 and eight strokes

Gaé, 愛 to love, is found under the Radical *sīn*, 心 and nine strokes. In *gaé* the Radical is in the middle.

Of the Dictionary in which the syllables are arranged according to their pronunciation.

The Dictionary of the Emperor *Kāng hē* 康熙 according to the above arrangement, is that most in use in China. They have beside a dictionary in which the words are arranged according to the pronunciation.

Some Chinese and Latin Dictionaries write both arrangements. In a copious Index the characters are all arranged under the key as has now been explained. Having found the character sought in the Index and learned its sound which is written by the side of it, the Learner has to turn to the body of the work, in which the characters are arranged according to their pronunciation, and there he finds the definition. The utility of this double arrangement is, that you may find a character either from having heard its sound or seen its form.

Punctuation is generally omitted in Chinese writing. Historical books and commentaries are usually pointed. They have but two points. A dot placed between the characters to point off the Member of a sentence, and which is called *tóu* 讀, and a circular mark placed by the side of the character when the sense is complete: it is called,

圈 *keuēn*,
round

斷 *twàn*,
cut off,

Thus,

於 *vū*
vu! (is)

歎 *tān*
an aspiration

美 *mei*
(of) praise

辭 *tsō*
expressed. i. e.

‘*Vu!* denotes an aspiration of praise.’

OF NOUNS.

It has already been observed, that words in the Chinese Language consist of but one syllable; we now remark that these are all indeclinable. The number, case, or gender of Nouns produces no change of termination: they remain the same in every mood, tense and person of the verb.

What is, in other languages generally effected by declension and conjugation, is, in Chinese, performed by separate monosyllables.

Before it is shewn how they form the number, case, and gender of the Noun, it is proper to notice a class of words called Numerals, which generally precede or follow the Noun. From their name, it is apparent, that they are used in numbering. But they occur not only when reckoning, but also when mentioning one of a thing: as, 'a ship,' is expressed by,

船 chūn ship. 隻 chě single 一 yāy One

As if they would say, "one sail ship." The import and use of the Numerals are similar to the word *sail* when we say "twenty sail of merchantmen." The numeral has an allusion to some quality or circumstance of the Noun.

When reckoning or writing accounts, the Numeral follows the noun, as, "Of merchantmen twenty sail." In Chinese,—

隻 ^{chě}
single ones.十 ^{shě}
tens二 ^{úrĥ}
two船 ^{chuĕn}
ship貨 ^{Hô}
Merchandise

‘White cloth a thousand pieces.’

疋 ^{pě}
pieces.千 ^{tsĕĕn}
thousand一 ^{yĕy}
one布 ^{pó}
cloth白 ^{Pă}
White

Tsān, 餐 to swallow : the numeral of meals, as,

飯 ^{fán}
rice.餐 ^{tsān}
swallow一 ^{Yĕy}
One

i. e. ‘A meal.’

Breakfast is called 餐 ^{tsān} meal. 早 ^{Tsā} MorningDinner, the repast taken at noon, 餐 ^{tsān} meal. 午 ^{Vă} NoonThe Canton people call it 餐 ^{tsān} meal. 大 ^{Tá} GreatSupper is called 餐 ^{tsān} meal. 晚 ^{Wân} Evening

Tsān, 盞 a small cup, the numeral of lamps :

燈 ^{tāng}
lamp.盞 ^{tsān}
cup一 ^{Yĕy}
One

‘A Lamp.’

Tsǎng, 層 the numeral of the stories or floors of a house, and of things piled one upon another : as,

樓 *leû* room. 層 *tsǎng* flight — *Yǎy* One

‘A story, or flight of rooms.’

樓 *leû* room. 層 *tsǎng* flight — *yǎy* one 第 *Tê* Number

Is, ‘the first story.’

Tsěě 節 the numeral of joints, as the joinings in the cane and bamboo. Also of the paragraphs of a book.

節 *tsěě* paragraph. — *yǎy* one 書 *shoô* book 講 *keâng* discourse 請 *Tsǐng* Pray

‘I’ll thank you to explain a paragraph.’

吹 *chuě* blow. 管 *kwân* (the numl.) 做 *tsó* make 節 *tsěě* section 砍 *Kǎn* Cut
來 *laê* come 簫 *seaoû* pipe 竹 *chô* bamboo — *yǎy* one

‘Cut a section of bamboo, and make a pipe to play on.’

Tsó 座 a seat: the numeral of walls.

牆 *tseǎng* wall. 座 *tsó* seat — *Yǎy* One

‘A wall.’

牆 *tseǎng* wall. 石 *sh’y* stone 座 *tsó* seat — *yǎy* one 建 *Kěén* Build

‘To build a stone wall.’

The numeral of mud walls is *fō* 幅

牆 *tseǎng* wall. 土 *toō* earthen 幅 *fō* 一 *yǎy* one 築 *Chō* Tread

‘To erect a mud wall.’

Tsoó 特 the numeral of cows and of mares, as

牛 *nēw* cow. 特 *tsoó* 一 *Yǎy* One

‘A cow.’ It denotes the feminine.

For quadrupeds, the numeral *chě* 隻 is generally used.

馬 *mà* horse. 隻 *chě* single 一 *Yǎy* One

‘A horse.’ See page 54.

狗 *keù* dog. 隻 *chě* single 一 *Yǎy* One

‘A dog.’

CHĀNG 張 to stretch a cord, the numeral of chairs, tables, and sheets of paper. Also of beds, couches, &c.

子 *tseè* 棹 *chō* table. 張 *chāng* 一 *Yǎy* One

‘A table.’

紙 *chē* paper. 張 *chāng* stretch 一 *Yǎy* One

i. e. ‘A sheet of paper.’

CHǎ 札 The numeral of coats of mail, of small bundles or parcels of pencils and of paper : and sometimes of letters.

千 <i>tsěen</i> thousand.	甲 <i>keǎ</i> armour	營 <i>yīng</i> camp	前 <i>tsěen</i>	} <i>Tscen-shan</i>	帶 <i>Taé</i> Carry
札 <i>chǎ</i> .	一 <i>yǎy</i> one	兵 <i>pīng</i> soldier	山 <i>shān</i>		到 <i>taoú</i> to

‘Take to Caza-branco camp a thousand coats of mail.’

CHě 隻 single; the numeral of ships, and of one of those things that are in pairs.

船 <i>chuēn</i> ship.	隻 <i>chě</i> single	一 <i>Yǎy</i> One
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‘A ship.’

了 <i>leaoú</i> have.	到 <i>taoú</i> come to	隻 <i>chě</i> single ones	三 <i>sān</i> three	船 <i>chuēn</i> ship	兵 <i>Pīng</i> Soldier
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‘Three ships of war have arrived.’

靴 <i>heuě</i> boot.	隻 <i>chě</i> single	一 <i>Yǎy</i> One
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‘A boot.’

CHě 帙 The numeral of cases of books ;—six or eight volumes folded up in one case, after the Chinese manner.

帙 <i>chě</i> case.	一 <i>yǎy</i> one	書 <i>Shoō</i> Book
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‘A case of books.’

串 The numeral of things strung together, as beads etc.

CHĒ 枝 A branch, the numeral of branches, candles, pencils, &c.

燭 ^{chō} candle. 蠟 ^{lǎ} wax. 枝 ^{chē} branch — Yǎy One

‘A wax candle.’

筆 ^{pě} pencil. 枝 ^{chē} branch — Yǎy One

‘A pencil.’

It can also be said,

筆 ^{pě} pencil. 管 ^{kuǎn} reed — Yǎy A

‘A pencil.’

Chín 陣 The numeral of showers of rain, blows of wind, &c.

雨 ^{yǔ} rain. 陣 ^{chín} — Yǎy One

‘A shower of rain.’

‘A heavy shower of rain,’ is expressed by

雨 ^{yǔ} rain. 大 ^{tá} great 陣 ^{chín} — Yǎy One

‘The ship was lost in a heavy gale of wind or a Typhon.’

了 ^{leào} entirely. 打 ^{tǎ} stroke (and was) 大 ^{tá} great 一 ^{yǎy} one 船 ^{Chuán} The ship
壞 ^{huāi} spoiled 風 ^{fēng} wind's 陣 ^{chín} 被 ^{pēi} received

Ching 成 The numeral of tunes played on an instrument, and also of whole numbers, as, ten, a hundred, and a thousand.

樂 ^{yō} music. 成 ^{chīng} perfect (piece of) — ^{Yāy} One

i. e. 'A tune.'

數 ^{só} number. 成 ^{chīng} perfect — ^{Yāy} One

'A whole number.'

'Play a tune,' is expressed by

樂 ^{yō} music. 成 ^{chīng} perfect (piece of) — ^{yāy} one 作 ^{Tsō} Make

CHŌ 軸 The numeral of pictures that roll up.

畫 ^{huá} picture. 軸 ^{chō} — ^{Yāy} One

'A picture.'

Chú 炷 The numeral of twigs of fragrant wood, used in the religious rites of the Chinese, called by Europeans Jos-sticks, As,

'Rise early in the morning, and kindle a twig of incense, to pay respect to deity.'

敬 ^{kíng} to pay respect to 炷 ^{chú} twig 點 ^{tēn} kindle 起 ^{kě} raise 清 ^{Tsing} Clear
神 ^{shín} deity. 香 ^{háng} incense 一 ^{yāy} one 身 ^{shín} body 早 ^{tsaon} morning

Chuēn 串 The numeral of things strung together, as beads are. As,

‘A string of beads.’

珠 ^{chū} beads. 串 ^{chuǎn} string 一 ^{Yǎy} One

‘I am going to the shop to see a string of beads, (to know) if they will do to make bracelets of, or not.’

手 ^{shǒu} hand 以 ^è to 串 ^{chuǎn} string 看 ^{kàn} to look (&) 我 ^{Gō} I
 釧 ^{chuān} bracelet 做 ^{tsó} make 珠 ^{chū} beads 見 ^{kěén} see 往 ^{wàng} go to
 用 ^{yúng} use. 得 ^{tě} be 可 ^{kě} worthy 一 ^{yǎy} one 舖 ^{poo} shop

Chūng 重 The numeral of heavens; of which the Chinese say there are nine : also of single garments. As,

天 ^{tēn} heaven. 重 ^{chūng} 三 ^{sān} three 第 ^{Té} Number

‘The third heavens.’

衣 ^ē garment. 重 ^{chūng} 一 ^{Yǎy} One

‘A garment.’

Fāng 方 The numeral of squares of ink ; as,

墨 ^{mě} ink. 方 ^{fāng} square 一 ^{Yǎy} One

Fó 幅 The numeral of pieces of silk ; or of large letters written on silk ; also of images.

綢 ^{chōu} silk. 幅 ^{fū} piece of 一 ^{Yǎy} One

Fūng 封 The most usual numeral of letters ; as,

‘ To send a letter to a friend.’

友 ^{yǒu} 與 ^{yǔ} to 封 ^{fūng} closed 寄 ^{Ké} Send
朋 ^{péng} friend. 書 ^{shū} book 一 ^{yǎy} one

‘ On the 2d instant I received your letter.’

封 ^{fūng} en- closure. 信 ^{sín} faith (letter) 兄 ^{heung} brother's 接 ^{tseǎy} received 初 ^{tsō} begin- ning 本 ^{Puèn} Original (this)
一 ^{yǎy} one 來 ^{lái} coming 仁 ^{jín} bene- volent 二 ^{érh} two(I) 月 ^{yuè} moon

Wéi 位 The numeral of persons of respectability.

客 ^{kě} visitor. 位 ^{wéi} 一 ^{Yǎy} One

‘ A Visitor ; a guest.’

Háng 行 The numeral of things placed in a row ; of columns of characters.

樹 ^{shù} trees. 行 ^{háng} walk of 一 ^{Yǎy} One

‘ A row of trees.’

字 ^{tzé} characters. 行 ^{háng} column of 一 ^{Yǎy} One

‘ One column of characters.’

Hiá 下 The numeral of blows given with the hand or a stick.

下 ^{hiá} come down. 一 ^{yǎy} one 打 ^{Tà} Strike.

‘To strike a blow.’

‘He struck that man but one blow.’

一 ^{yǎy} one 過 ^{kuō} passing 人 ^{jīn} man 那 ^{nā} that 他 ^{Tā} He
下 ^{hiá} come down. 是 ^{shé} was 不 ^{pōō} not 個 ^{kó} (Numeral) 打 ^{tā} struck

Hò 夥 The numeral of multitudes of people, of squadrons of ships; boats, &c.

船 ^{chuēn} ships. 賊 ^{tsě} pirate 夥 ^{hò} squad-ron (of) 一 ^{Yǎy} One

Hwǎ 畫 The numeral of strokes of a pencil.

畫 ^{hwǎ} strokes, &c. 二 ^{úrĥ} Two 畫 ^{hwǎ} stroke. 一 ^{Yǎy} One

Hwúy 回 The numeral of parts or divisions of a book.

文 ^{wán} literature. 古 ^{keò} ancient 回 ^{hwúy} return 一 ^{Yǎy} One

‘A section of ancient literature.’

Yuén 員 The numeral of officers of government.

官 ^{kwān} 員 ^{yuén} 一 ^{Yǎy}

‘An officer.’

Kān 竿 The numeral of bamboos, as

竹 *chō.* 竿 *kān* 一 *Yāy*

‘A piece of bamboo.’

Keá 架 The numeral of clocks; of stringed instruments, as a piano-forte, &c.

‘A clock.’

時 *shê* time }
辰 *shīn* hour } clock.
鐘 *chūng* bell. }

一 *Yāy* One
架 *keá* stand

Kān 根 A root; the numeral of trees, &c.

一 *Yāy* One
根 *kān* root } A tree.
樹 *shoó* tree. }

Keü 口 The mouth; the numeral of draughts, as

茶 *chǎ* tea. 口 *keü* mouth (full of) 一 *Yāy* A

‘A draught of tea;’ also of doors and swords.

Kěén 間 The numeral of houses, as

屋 *rō*, or *ō* 間 *kěén* 一 *Yăy*

‘A house.’

‘Your house is a very good one.’

好 *haoù* good. 實 *shě* reality } 間 *kěén* 你 *Ne* Your
在 *tsaé* is in it } very 屋 *ō* house (is) 一 *yăy* one

Also the numeral of the rooms of a house ; as

子 *tseè*. 房 *fàng* room 間 *kěén* 一 *Yăy* One

‘A room.’

Kěén 件 The numeral of any business or affair, as

事 *sé* business. 件 *kěén* piece of 一 *Yăy* A

‘There is a very laughable affair,’ is thus expressed,

好 *haoù* good 十 *shě* ten } 件 *kěén* } 有 *Yèu* There
笑 *seaoù* to laugh. 分 *fūn* parts } very 事 *sé* } affair 是 *is*
一 *yăy* an

Kiō 局 The numeral of games at chess ; as

悶 *mún* grief. 消 *seaoù* to dissipate 棋 *ke* at chess 局 *kiō* game 一 *yăy* a 作 *Tsō* Play

Keú 句 The numeral of words and sentences.

話 ^{hwá} speech. 句 ^{keú} sentence 一 ^{Yǎy} One

‘A sentence.’

‘He pronounced a sentence which I do not understand.’

得 ^{tě} can. 未 ^{wé} not 句 ^{keú} } sentence 他 ^{Tǎ} He
 會 ^{tsāng} yet 話 ^{hwá} } 講 ^{keàng} spoke
 曉 ^{heoü} understand 我 ^{gò} I 一 ^{yǎy} a

Kiúén 卷 The numeral of volumes, as

之 ^{chē} of 是 ^{shé} is 一 ^{yǎy} the 棹 ^{Chǎo} Table
 書 ^{shoō} the book. 論 ^{Lún} } Lun-yu 卷 ^{keuén} volume 上 ^{shàng} upon
 語 ^{yü} } 書 ^{shoō} book 放 ^{fang} laid

‘The volume upon the table, is a volume of the work Lun-yu.’

Kó 個 The numeral of men in general, as

掃 ^{saoú} to sweep 上 ^{shàng} up 個 ^{kó} } man 着 ^{Chǎo} Order
 樓 ^{leü} the floor. 來 ^{laê} to come 人 ^{jín} } 一 ^{yǎy} a

It is very generally applied to things.

Kō 科 The numeral of flowers and plants, as

‘What is the name of this flower?’

叫	<i>keau</i> called	這	<i>Chě</i> This
甚	<i>shin</i>	科	<i>kō</i>
麼	<i>mō</i>	花	<i>hwā</i>
名	<i>mīng</i> name?	係	<i>hē</i> is

} what } (n)
 } flower

Kō 顆 The numeral of grains, beads, gems, &c. as

珠 *chū* 顆 *kō* — *Yāy*

‘A bead.’

Kōd 股 The numeral of cords, &c. as

子 *tseē* 繩 *shíng* 股 *kōd* — *Yāy*

‘A cord.’—Also of squadrons of boats;—shares of business, &c.

Kwaě 塊 The numeral of fragments; of tiles, and often of dollars, as

瓦 *wà* 塊 *kwaě* — *Yāy*

‘A tile.’

錢 *tseēn* 塊 *kwaě* — *Yāy*

‘A dollar.’

Kwīn 管 The numeral of pen cils, of pipes, &c. as

— Yǎy
A

管 kwān } (n)
簫 seaoū } pipe, reed,
 &c. musical—

Kwàn 欸 The numeral of affairs differing in kind, as violations of the law, &c.

‘This affair is settled quite well.’

妥 tǎo well 辦 pán managed 欸 kwàn } affair 此 Tseē This
當 tāng steady—proper. 得 tē obtained 事 seē } 一 yǎy an

Leàng 兩 The numeral of tales, as

兩 leàng tales 有 yǒu has (is) 銀 yín } of silver 這 Chě This
重 chūng weight. 十 shē ten 子 tseē } 錠 tíng bar

Leáng 輛 The numeral of carriages, as

車 chē 輛 leáng 一 Yǎy

‘A carriage.’

Láng 稜 The numeral of corners, &c.

角 kiǎo 稜 láng 一 Yǎy

‘A corner.’

Lěě 粒 The numeral of grains of corn, &c. as

米 ^{mè} of rice. 粒 ^{lěě} grain — ^{Yăy} A

Lěén 連 The numeral of things connected together, or following in succession, as

密 ^{měě} close 間 ^{kěén} } houses 一 ^{Yăy} One
 之 ^{chē} of 屋 ^ō } 連 ^{lěén} continuation
 極 ^{kěe} the extreme. 稠 ^{chōw} thick 幾 ^{kē} several

‘A continuation of several houses extremely close together.’

閒 ^{hién} leisure. 不 ^{pōō} not 数 ^{sóó} several 一 ^{Yăy} One
 得 ^{tě} obtain 日 ^{jě} day 連 ^{lěén} continuation

‘A succession of several days without leisure.’

Lìng 領 The numeral of suits of clothes, as

衫 ^{shān} clothes. 領 ^{lìng} suit (of) 一 ^{yăy} a 換 ^{Hwón} To change

Mów 畝 The numeral of fields, as

畝 ^{mów} } field. 耕 ^{kāng} ploughs 農 ^{Náng} } The husbandman
 田 ^{těén} } 一 ^{yăy} a 夫 ^{fōō} }

Měén 面 The numeral of colours, flags, &c. as

旗 ^{kě} flag. 面 ^{měén} face — ^{Ydy} One

‘A colour.’

Meí 枚 The numeral of pieces of ink; gems, peaches, &c. as

來 ^{laē} come	乾 ^{kǎn} dry	桃 ^{taoŭ}	} peaches	摘 ^{Tsǎ} Pluck
我 ^{gò} I	淨 ^{tsǐng} clean	子 ^{tseè}		兩 ^{leàng} two
食 ^{shǎy} eat.	拿 ^{ná} take	洗 ^{sé} wash		枚 ^{meí} (Numeral)

‘Pluck two peaches, wash them, and bring them to me to eat.’

Mún 門 The numeral of guns, as,

門 ^{mún} (doors —N.)	八 ^{pǎ} eight	大 ^{tá} great	上 ^{shàng} upon	城 ^{Chǐng} The city
	百 ^{pě} hundred	炮 ^{paoŭ} guns	有 ^{yeù} there are	樓 ^{leú} battlements

Pǎ 把 The numeral of knives, whips, umbrellas, &c.

刀 ^{taoŭ}. 把 ^{pǎ} — ^{Ydy}

‘A knife.’

遮 ^{chē} to shade off	去 ^{keŭ} go	今 ^{kín} present	我 ^{gò} I	上 ^{shàng} up	把 ^{pǎ}	} umbrella	拈 ^{Něén} Take
雨 ^{yù} the rain.	要 ^{yaou} want	落 ^{lo} descend	于 ^{yū} at	來 ^{laē} come	傘 ^{san}		一 ^{ydy} an

‘Take an umbrella, and come up: I am now going out, and want to shade off the rain.’

斧 *fò* 把 *pǎ* 一 *Yǎy*

‘An axe.’

Pěě 疋 The numeral of pieces of silk, cloth, &c. as

‘Into how many garments may a piece of silk be cut?’

衣 <i>ē</i>	} garments?	多 <i>tó</i> many	得 <i>tě</i> can	緞 <i>tuán</i> silk	一 <i>Yǎy</i> One
服 <i>fóě</i>		件 <i>kěén</i> (N.)	幾 <i>kě</i> how	裁 <i>tsaě</i> cut	疋 <i>pěě</i> piece

Pěě 匹 The proper numeral of horses.

馬 *mà* 匹 *pěě* 一 *Yǎy*

‘A horse.’

Pěén 片 The numeral of fragments of wood; flakes of snow, &c.

至 <i>ché</i> arrived.	知 <i>chē</i> known	雪 <i>seù</i> snow	一 <i>Yǎy</i> A
冷 <i>làng</i> cold	飛 <i>fēi</i> flying	片 <i>pěén</i> flake (of)	

‘When the flakes of snow fly, we know that the cold season has arrived.’

Poo 部 The numeral of works consisting of several volumes.

Puén 本 The numeral of single volumes.

Seún 旬 The numeral of decades, or term of ten days, into three of which the Chinese divide the month.

旬 scún ten	已 è now	尊 tsūn honoured	自 Tsee From
日 jě days.	經 king passed have	駕 keá Sir	別 pěe parting

‘It is now ten days since we parted, Sir.’

Taou 刀 The numeral of quires of paper, as

紙 chè 刀 taou 一 Yäy

‘A quire of paper;’ 100 sheets.

Taě 臺 The numeral of plays.

戲 hé 臺 taě 一 Yäy

‘A stage play.’

Tow 頭 The numeral of sheep, &c.

羊 yāng 頭 tow 一 Yäy

‘A sheep.’

Tān 擔 The numeral of burdens carried on the shoulder.

緊 kìn wanting much	山 shān hill	挑 teaou and bring	即 tsěe this instant	叫 Keaou Call
煲 paou to boil	水 shuē water (I)	一 yäy a	時 shē time	黑 hē the black
茶 chā tea.	等 tèng wait	担 tan burden	去 keū to go	人 jīn man

‘Call the black man, to go immediately and bring some spring water : I am waiting and want to boil water for tea.’

Teaou 條 The numeral of things that extend in length; ropes, poles, serpents, and often of fish in general.

帶 *taé.* 條 *teaou* 一 *Yäy*

‘A piece of tape.’

Těě 帖 The numeral of petitions to government, visiting cards, &c.

一 *yäy* } one (N.) 奉 *Füng* Present
帖 *těě.* 稟 *pín* petition

It is also expressed by

道 *taou* (N.) 一 *yäy* one 稟 *pín* petition 遞 *Tě* Present

Or

件 *kěén* (N.) 一 *yäy* one 稟 *pín* petition 呈 *Chǐng* Present

Těén 點 The numeral of drops and of points, as

汗 *hán.* 點 *těén* 一 *Yäy*

‘A drop of sweat.’

Tǐng 頂 The numeral of hats, caps, &c. as

帽 *maou.* 頂 *tǐng* 一 *Yäy*

‘A hat or cap.’

Tò 朶 The numeral of bunches of flowers, &c. as

花 ^{hwá} 朶 ^{tò} — Yǎy
'A flower.'

Tó 紵 The numeral of a clue or roll of silk.

絲 ^{seē} 紵 ^{tó} — Yǎy
silk. clue (of) A

Túy 對 The numeral of things in pairs, as

臺 ^{tuē} 燭 ^{chō} 蠟 ^{lǎ} 對 ^{túy} — Yǎy
stands. candle wax pair One
'A pair of candlesticks.'

Twán 端 The numeral of secrets, plots, &c.

可 ^{kô} may	之 ^{chē} (genitive)	端 ^{twán} (N.)	斟 ^{chín}	} consult	我 ^{Gò} I
洩 ^{sě} drop	事 ^{seé} business	機 ^{kē} stratagem	酌 ^{chō}		與 ^{yú} with
漏 ^{leū} flow out.	不 ^{poō} not	密 ^{mě} secret	這 ^{chě} this		你 ^{nè} you

'I'll consult with you about this secret affair, which must not be disclosed.'

Twán 團 The numeral of things that are round ; they say

麵 ^{měén} 團 ^{twán} — Yǎy
bread. roll One

'A cake or roll of bread.'

Twǎn 段 The numeral of paragraphs or part of a story.

Wán 文 The numeral of the Chinese copper coin, which foreigners call cash.

錢 *tsě̃n* cash. 文 *wán* lettered 一 *Yǎy* One

‘A cash.’

Weī 尾 The numeral of fish.

魚 *yú* fish. 尾 *weī* tail 一 *Yǎy* One

‘A fish.’

魚 *yú* fish. 鮮 *sě̃n* fresh 新 *sīn* new 尾 *weī* tail (N.) 一 *yǎy* one 買 *Maē* Buy

It is often said

魚 *yú* 條 *teaou* 一 *Yǎy*

‘A fish.’

Shów 首 The numeral of odes, poems, &c.

詩 *shè* ode. 首 *shów* (N.) 一 *yǎy* an 吟 *Yín* To recite

Shíng 乘 The numeral of carriages, chairs, &c.

轎 *keaoú* 乘 *shíng* 一 *Yǎy*

‘A sedan chair.’

Shwāng 雙 The numeral of things naturally in pairs, as

襪 ^{vō} } stockings. 子 ^{tsee} }
 一 ^{Yǎy} 雙 ^{shwāng}

‘A pair of stockings.’

鞋 ^{hiat} 雙 ^{shwāng} 一 ^{Yǎy}

‘A pair of shoes,’ &c.

The particle *chày* 者 this or that thing, these or those things, is often post-fixed to nouns, and is intended to detain the mind for a moment on the thing, or things mentioned. Thus

星 ^{síng} the stars.(1) 月 ^{yuě} the moon 日 ^{jě} the sun 者 ^{chày} these are 光 ^{kwāng} lights— 三 ^{Sān} Three

In giving definitions, the word or words to be defined are first put down, with *chày* post-fixed, and, after the definition, corresponding to *che*, the particle *yày* is inserted, to round and close the sentence. Thus

也 ^{yày(2)} 主 ^{chù} the Lord (2) 所 ^{sǒ} that which is (1) 之 ^{chē} of (3) 身 ^{shēn} body (4) 者 ^{chày} that is, 心 ^{Shēn} Heart—

(1) 註 ^{chú}. 學 ^{heò} 大 ^{Tá}

(2) 經 ^{kīng}. 字 ^{tscé} 三 ^{Sān}

Of Number.

The Noun is the same in the plural as in the singular: they say, One man, two man, &c. Thus

人 ^{jín}_{man.} 箇 ^{kó}_(N.) 一 ^{Yäy}_{One}

And,

人 ^{jín}_{man.} 箇 ^{kó}_(N.) 兩 ^{Leàng}_{Two}

i. e. 'Two men.'

The plural is distinguished from the singular by a particle of number or multitude either prefixed or post-fixed: also from a repetition of the Noun, and often from the scope of the passage. Thus, first, by particles prefixed:

'A number of men.'

人 ^{jín}_{man.} 多 ^{Tō}_{Many}

'A great many things.'

件 ^{kěén}_(N.) 物 ^{voè}_{things} 多 ^{tō}_{many} 好 ^{Haoù}_{Good}

'Several ships have arrived.'

了 ^{leaoù}_(forms the perfect.) 到 ^{taoú}_{arrived} 船 ^{chuēn}_{ship} 隻 ^{chě}_(N.) 幾 ^{Kē}_{Several}

Second, by particles post-fixed, thus,

們 ^{mín}
(forms the plu.) 先 ^{Siên} Before } Master
生 ^{sāng} born }

‘Masters; tutors.’

等 ^{tàng} order. 商 ^{shāng} merchant 行 ^{Háng} Hang

i. e. ‘Hang-Merchants.’

輩 ^{poéi} order; species. 夷 ^È Foreign

i. e. ‘Foreigners.’

類 ^{lúy} kind. 匪 ^{Fei} Vagrant

‘Banditti; pirates, &c.’

To 多 which is prefixed may also be post-fixed. Thus it may be said,

多 ^{tō} many. 人 ^{Jín} Man

‘A great many people.’

Third, by a repetition of the noun. Thus,

道 ^{taoú} 知 ^{chē} knows, 人 ^{jín} man 人 ^{Jín} Man

i. e. ‘All men;—every body knows.’

Lastly, from the scope of the passage, as

解 ^{keae} presented to	當 ^{tāng} ought	此 ^{tsee} this	到 ^{taoú} to (this place)	有 ^{Yeu} Have
官 ^{kwān} the officer	被 ^{pei} to be	人 ^{jín} man	相 ^{siang} mutually	人 ^{jín} man
府 ^{fò} district	拿 ^{ná} taken (and)	應 ^{yíng} properly	鬪 ^{tóu} fight	來 ^{laé} come

‘There are *persons* come here to fight: *these persons* should be seized, and carried before a magistrate.’

That the character *jín*, though singular in form, is to be understood as including two or more persons is evident, since one man could not fight with himself. In all writings, it is from the scope of the passage chiefly, that the number of the Noun is ascertained.

Of Cases.

It is already evident that, strictly speaking, Nouns, in the Chinese Language, have no cases, for they do not undergo any change of termination; but as this work aims only to afford practical assistance in the acquisition of the Language, the usual division of cases is retained.

The cases of nouns are formed by particles. The particles *tě* 的 pertaining to, and *chē* 之 pertaining to, form the genitive case, as,

筆 ^{pě}
pencil. 的 ^{tě}
(gen.) 官 ^{kwān}
Mr 憲 ^{Hēn}
Hien

‘The pencil of Mr. Hien.’

之	chē (gen.)	孟	Máng	} Mencius
母	mō mother.	子	tseè	

i. e. 'The mother of Mencius.'

The student, however, is not to expect the invariable use of these particles; they are often omitted, as

律	lǚ statute.	法	fǎ law	朝	cháo empire	天	Tiān Celestial
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i. e. 'The laws of China,' or, as they style their country, the Celestial Empire.

The particles that form the dative case are chiefly *yú*, 與 to, *kuò*, 過 passing to, *túy*, 對 towards; over against. Thus

箇	kó (N.)—or	這	chě this	送	súg present	他	tā him	與	yú to	你	Né You
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'Present this to him.'

先	siēn before	} the Master.	講	keàng spoken	我	Gō I
生	sāng born		過	kuò to	已	è have

說	shuō speak.	他	tā him	對	túy to	你	Né You
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i. e. 'Speak to him.'

To before the name of a place is rendered by *taoú* 到 to; at; arrive at; and *ché* 至 to; even to. As

到	<i>taoú</i> to	昨天	<i>Tsǎ</i> <i>těnn</i>	} Yesterday
墨	<i>gaóu</i>	天		
門	<i>mún</i>	他	<i>tā</i> he	} Macao.
		來	<i>laē</i> came	

The same sentence may be rendered without the verb *laē*, to come. As,

了	<i>leaoú</i> did	昨天	<i>Tsǎ</i> <i>těnn</i>	} Yesterday
墨	<i>gaóu</i>	天		
門	<i>mún</i>	他	<i>tā</i> he	} Macao.
		到	<i>taoú</i> arrive at	

The usual request on the address of Chinese letters is

省	<i>sáng</i> provincial	帶	<i>taé</i> to carry	煩	<i>fân</i> trouble (you)	此	<i>Tseē</i> This
城	<i>chǐng</i> city.	至	<i>ché</i> to	駕	<i>keá</i> Sir,	信	<i>sín</i> letter (I'll)

i. e. 'I'll trouble you, Sir, to carry this letter to Canton.'

The Accusative is the same as the Nominative.

The Vocative is formed by a particle denoting invocation, and following the noun. As,

乎 ^{hoō}_{O!} 主 ^{Chū}_{Lord}

The ablative is formed by the particles *yéw* 由, from; *tsee* 自, from; *tsing* 從, from; *tung* 同, with; *è* 以, by. Thus,

了 ^{leaoù} _{did,—or}	國 ^{kwō} _{nation}	他 ^{Tā} _{He}
	到 ^{taoú} _{to}	由 ^{yéw} _{from}
	廣 ^{kwàng}	嘆 ^{yíng}
	東 ^{tūng}	咭 ^{kēe}
	來 ^{lāe} _{come}	喇 ^{le}

} Canton } the English

‘He came from England to Canton.’

街 ^{keae} _{the street.}	我 ^{gō} _{me}	駕 ^{keá} _{Sir,}	請 ^{Tsing} _{Pray,}
	出 ^{chū} _{go out (to)}	同 ^{tung} _{with}	尊 ^{tsūn} _{respected}

‘Pray, Sir, will you walk out with me?’

使 ^{shè} _{act to}	毋 ^{wú} _{not}	於 ^{yū} _{in}	所 ^{Sō} _{That which (you)}
下 ^{hiá} _{inferiors. (1)}	以 ^è _{by it}	上 ^{shàng} _{superiors, (do)}	惡 ^ō _{hate}

(1) *hāo* 學 *Tá* 大
I

To denote the instrument, instead of by, they adopt the word, *yung*, to use. As

人 *jín* man. 戳 *chō* stabbed 刀 *taoŭ* knife 小 *seaoŭ* a small 用 *yung* using (or by) 他 *Tā* He

Of Gender.

The gender of nouns is determined by particles denoting male or female: sometimes by the scope of the passage. *Jín* 人 denotes one of the human species. The masculine is determined by the particle *nán*:—as *nán jín*, 人男 a man. The feminine, by the particle *neù*: as, *neù jín*, 人女 a woman. A child, is expressed by *úrĥ* 兒; the character *tseè*, 子 a son, forms the masculine; as *úrĥ tseè*, 子兒 a boy; *neù* forms the feminine, as *neù úrh*, 兒女 a girl.

The masculine of beasts, fishes and domestic fowls is made by *kūng*, 公 and the feminine by *moò* 母. Thus, a horse, is *mà* 馬; a stallion, *mà kūng* 公馬; a mare, *mà moò* 母馬.

For the masculine of quadrupeds *mōw* 牡 is also used; and for the feminine *pīn* 牝. Thus, *nēw*, 牛 a cow—common gender; *pīn nēw*, 牛牝 a cow; *mōw nēw*, 牛牡 a bull.

For birds *heūng* 雄 forms the masculine, and *tseè* 雌 forms the feminine.

These rules are however frequently violated, and *heūng nêw* 牛雄 a bull, is to be met with.—Also *nêw koò* 牯牛 a bull, *nêw kūng* 公牛 a bull, and *nêw moò*, 母牛 a cow, &c.

Things without life have no *note* of the masculine or feminine gender. Every thing that is perfect or superior in its kind is considered masculine: the imperfect or inferior feminine. The sun is considered masculine, the moon feminine. Heaven is masculine, the earth feminine. The perfect, superior, or imaginary male energy in nature, is expressed by 陽 *yang*. The imperfect, inferior or female, by *yīn* 陰 or 陰. These two characters often occur in philosophical works.

To some nouns the words *tseè*, 子 a son—and *ùrh*, 耳 the ear, are post-fixed—as euphonics. *Chō tseè*, 子桌 a table.

筆	<i>kwān</i>	幾	<i>Kē</i>	} A few pencils.
耳	<i>ùrh</i>	管	<i>pěe</i>	

For the application of these no determinate rule can be given.

ADJECTIVES

In the Chinese language are, as the nouns, indeclinable monosyllables. As *pě*, 白 white; *hě*, 黑 black; *chǎng*, 長 long; *twan* 短 short. Thus—*Pě chē*, 紙白 white paper.

黑	<i>hě</i> black	一	<i>Yǎy</i>	} ^A
人	<i>jín</i> man.	箇	<i>kó</i>	

When expressed unconnected with a substantive, they frequently take the particles *těě* and *chày* after them, as *chǔng chày*, 者重 heavy; *kaōu tēě*, 的高 high; *té tēě*, 的低 low. Also, when they follow the substantive verb. As,

惡	<i>ō</i>	} wicked.	他	<i>Tā</i> He
的	<i>tēě</i>		是	<i>shé</i> is

‘This rice is good.’

好	<i>haoù</i>	} good.	這	<i>Chē</i> This
的	<i>tēě</i>		米	<i>mè</i> rice
			是	<i>shé</i> is

The same, however, can be expressed without either the verb or the particle.—Thus,

好 *haoù*
good.米 *mè*
rice這 *Chě*
This

In grave composition, the particle *těě* is seldom used. The *Tá-haǒ*, the first of the Four Books, has the following sentence :

債 <i>fún</i> ruins	如 <i>joô</i> as	} thus.	一 <i>yăy</i> a	興 <i>hìng</i> will arise	仁 <i>jín</i> benevolent	一 <i>Yăy</i> One
事 <i>seé</i> an affair:	此 <i>tseě</i> this		國 <i>kwò</i> na- tion	讓 <i>jáng</i> accom- modating	一 <i>yăy</i> one	家 <i>keā</i> family
一 <i>yăy</i> one	此 <i>Tseě</i> This	作 <i>tsò</i> will- be-put-in	一 <i>yăy</i> one	家 <i>keā</i> family	仁 <i>jín</i> be- nevolent	
人 <i>jín</i> man	謂 <i>goei</i> is ex- pressed (by)	亂 <i>luán</i> confusion	人 <i>jín</i> man	讓 <i>jáng</i> accom- modating	一 <i>yăy</i> a	
定 <i>tǐng</i> de- termines	一 <i>yăy</i> one	其 <i>kě</i> its	貪 <i>tān</i> covet- ous and	一 <i>yăy</i> a	國 <i>kwò</i> nation	
國 <i>kuò</i> a na- tion. (1)	言 <i>yén</i> word	機 <i>kě</i> moving- cause (is)	戾 <i>lé</i> wicked	國 <i>kuò</i> nation	興 <i>hìng</i> will arise	

Of Comparison.

The Comparative degree is made by *kāng*, 更 more, prefixed ; *kwǒ*, 過 passing, post-fixed ; *poǒ joô*, 如不 not as, — or so ; *pè* 比 compare ; *yéw*, 又 more ; *hwán*, 還 again ; *tsae*, 再 again, *pè poǒ tè*, 得不比 compare cannot ; *yuě*, 越 more, surpassing ; *yuě fǎ*, 發越 more putting forth ; *yéw*, 尤 excess.

The application of these will be more easily perceived by a few examples than by rules. Thus it is said, *haoù*, 好 good.

(1) *hǎo* 學. *Tá* 大

更	<i>kāng</i> more	}	Better.	更	<i>Kāng</i> More	}	Better.
好	<i>haoù</i> good			好	<i>haoù</i> good		
過	<i>kuō</i> passing			好	<i>haoù</i> good		
				過	<i>kuō</i> passing		Better.

'This is *better* than that,' may be rendered in these several ways.

好	<i>haoù</i> good.	}	that (is)	這	<i>chě</i>	}	This		
				個	<i>kó</i>			個	<i>kó</i>
				更	<i>kāng</i> more			比	<i>pè</i> com- pared with

那	<i>nā</i>	}	that.	好	<i>haoù</i> good	這	<i>chě</i>	}	This (is)
				過	<i>kuō</i> passing				

好	<i>haoù</i> good.	這	<i>chě</i>	}	this	不	<i>pōō</i> not	那	<i>Nā</i>	}	That

那	<i>nā</i>	}	that is	這	<i>chě</i>	}	This
好	<i>haoù</i> good.			比	<i>pè</i> compared with		

好 ^{haoù} good.	那 ^{nā}	} that	這 ^{Chě}	} This
	個 ^{kó}		個 ^{kó}	
	又 ^{yéw} more		比 ^{pě} compared with	

Instead of *yéw haoù*, the words *hwán haoù*, 好還 still good, and *tsae haoù*, 好再 again good, may be used, and the sense remain the same. Again

得 ^{tě} can (with)	那 ^{Nā}	} That
這 ^{chě}	個 ^{kó}	
個 ^{kó}	比 ^{pě} compare	
	不 ^{poō} not	

發 ^{fā} putting forth	那 ^{nā}	} that	這 ^{Chě}	} This
好 ^{haoù} good.	個 ^{kó}		個 ^{kó}	
	越 ^{yuē} more		比 ^{pě} compared	

‘Whether is this or that the better?’

好 ^{haoù} good?	那 ^{nā}	} that	這 ^{Chě}	} This
	個 ^{kó}		個 ^{kó}	
	孰 ^{shō} which		與 ^{yú} with	

‘Whether is this greater or smaller than that?’

個 kó (N.)	過 kuō more	或 huǎ or	係 hé is	這 Chě	} This
	於 yū than	係 hé is	大 tá great	個 kó	
那 ná that	小 seonh little	過 kuō more	或 huǎ whether		

‘This chest is smaller than the other.’

過 kuō more.	箱 siāng chest	別 pě	} the other	箱 siāng chest	這 Chě	} This
	小 seonh little	的 tě		比 pè compared with	個 kó	

‘This room is cooler than the opposite one.’

房 fāng room.	對 táy over against	涼 leāng cool	房 fāng room	這 Chě	} This
	面 měen the face	過 kuō passing	更 kāng more	間 kēen	

‘This evening, Sir, you take tea sooner, and dine later than last evening.’

昨 tsò last	飯 fan rice	更 kāng more	駕 keá Sir, (you)	今 Kīn This
晚 wàn evening.	遲 chě late	早 tsaò soon (and)	飲 hō drink	晚 wàn evening
	過 kuō passing	食 shǎy eat	茶 chǎ tea	尊 tsūn honoured

‘You are not so dutiful as your brother.’

孝 ^{heoú} filial duty. 兄 ^{hieung} brother 你 ^{nè} your 不 ^{pcō} not 你 ^{Nè} You
的 ^{těě} 's 弟 ^{tě} next 得 ^{tě} can 比 ^{pě} compare

‘This piece of ink is not so good as that.’

方 ^{fāng} square 如 ^{joó} as 墨 ^{měě} ink 這 ^{Chě} This
好 ^{haoù} good. 那 ^{ná} that 不 ^{pcō} not 方 ^{fāng} square of

The Chinese say

生 ^{sāng} born. 莫 ^{mō} not 如 ^{joó} as (well as if) 不 ^{poó} not 子 ^{tsee} child 此 ^{Tsee} This

i. e. ‘This child had better not been born.’

‘The sooner the better,’ is thus rendered,

好 ^{haoù} good. 越 ^{yuě} more 早 ^{tsaó} soon 越 ^{Yuě} More

‘The sooner you attend to that business the better.’

好 ^{haoù} good. 事 ^{see} business 那 ^{ná} that 你 ^{nè} you 越 ^{Yuě} More
越 ^{yuě} more 件 ^{kěén} (N.) 辦 ^{pán} manage 早 ^{tsaó} soon

‘The more I hinder him, the more he comes.’

發 ^{fă} endeavours 他 ^{tă} he 阻 ^{tsee} hinder 我 ^{Gò} I
來 ^{laê} to come. 越 ^{yuě} the more 他 ^{tă} him 越 ^{yuě} more

‘This article is damaged; if you move it, you will damage it still more.’

更 <i>kāng</i> more	動 <i>tūng</i> move	壞 <i>hwaé</i> injur-	這 <i>Chě</i>	} This
壞 <i>hwaé</i> injure (it.)	他 <i>tā</i> it,	了 <i>leau</i> ed (is)	個 <i>kô</i>	
	一 <i>yāy</i> one	你 <i>nè</i> you	東 <i>tūng</i>	} thing
發 <i>fā</i> exertion	若 <i>jō</i> if	西 <i>sē</i>		

‘Last year was more plentiful than this year.’

今 <i>kīn</i> this	過 <i>kwō</i> more	豐 <i>fūng</i> abundant (and)	舊 <i>Kéw</i> Last
年 <i>nēn</i> year.	於 <i>yū</i> than	盛 <i>shǐng</i> plentiful	年 <i>nēn</i> year (was)

‘A great deal better than this.’

個 <i>kô</i> (N.)	於 <i>yū</i> by	好 <i>haou</i> good	太 <i>Taě</i> Much
	這 <i>chě</i> this	過 <i>kwō</i> passing	更 <i>kāng</i> more

‘Greater than the whole.’

總 <i>tsùng</i> whole.	一 <i>yāy</i> one	過 <i>kwō</i> more or passing	大 <i>Tá</i> Great
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Otherwise expressed by the phrase

切 <i>tsě</i> whole.	一 <i>yāy</i> one	大 <i>Tá</i> Great
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When two things are compared, and the one said to be longer, shorter, or higher than the other, the positive is used in a comparative sense. As,

寸 ^{tsún tsun}
(about an inch.—) 三 ^{sān} three 短 ^{Twan} Short

i. e. 'Shorter three inches.'

尺 ^{chě} cubit. 一 ^{ydy} one 高 ^{Kaoü} High

i. e. 'One cubit higher.'

The Comparison made in English by 'rather' and 'than,' in different members of the sentence, is made in Chinese by *níng kě* 可寧 rather should or would, and *pō kě* 可不 not would, or *pō kàn* 敢不 not dare

'I would rather sell goods for a small profit, than keep them till they spoil, and lose the first cost.'

本 ^{puèn the ori- ginal (cost.)}	貨 ^{hó} goods	去 ^{keü} out (&)	聽 ^{chên} obtain	我 ^{Gò} I
	收 ^{sheu} to receive	不 ^{pō} not	利 ^{lé} profit	寧 ^{níng} rather
	殘 ^{tsân} damage (&)	可 ^{kě} would	錢 ^{tscên} money	可 ^{kě} would
	折 ^{chě} break	留 ^{lâw} keep	賣 ^{maé} sell	少 ^{shao ü} a little

'I would rather die than dare to offend Deity.'

神 ^{shên} Deity.	得 ^{tě} to incur	不 ^{pō} not	可 ^{kě} would	我 ^{Gò} I
	罪 ^{tsooi an offence (before)}	敢 ^{kàn} dare	死 ^{seè} die (&)	寧 ^{níng} rather

'I would rather live in Peking than go to Nanking.'

南	nán the south	不	pō not	北	pě the north	願	yuén wish	我	Gò I
京	kīng Capital.	往	wàng go-to	京	kīng Capital (&)	住	chú to dwell in	寧	nīng rather

The adverb 'than' after the Comparative adjective, is often made by *yū* 於; thus they say,

於	yū than	莫	mò not-any	高	kāū lofty (&)	物	Wō Things (2)
天	tēn heaven.	過	kuō more so	大	tá great	之	chē of (1)

i. e. 'There is nothing higher or greater than heaven.'

In the preface to an historical work, it is said,

則	tsě is-of-course	次	tseě next	者	chây of those	而	ār and	夫	Fō Now
作	tsō forms	則	tsě is-of-course	莫	mò not-any	權	keūn authorities (2)	勢	shé powers (2)
史	shé history	天	tēn Heaven's	過	kuō more-so	之	chē of (1)	之	chē of (1)
之	chē who (2)	子	tsee son:	於	yū than	所	so those	所	so those
人	jīn man.	其	kě his	天	tēn Heaven:	最	tsooi the most	極	kě the most
		次	tseě next	其	kě Its	重	chūng weight—	隆	lūng magnificent

i. e. 'Now, of the most magnificent powers, and the highest authorities, there are none more so than heaven: The next is none other than the Emperor, and next to him (in power and authority) is the historian.' (1)

(1) 序 *sew*. 鑑 *kēn* 綱 *Kang*

The Comparative is also made by a repetition of the adjective. Thus

高 ^{kaōū} high 是 ^{shé} is 這 ^{chě} } this 山 ^{shān} hill 那 ^{Nā} That
 的 ^{těě} pertaining to. 高 ^{kaōū} high 個 ^{kó} } 比 ^{pè} compared with 一 ^{yǎy} one

‘That hill is higher than this.’

The Superlative Degree,

Is made by the following particles prefixed, *tseuě*, 絕 to exceed, to cut off; *tsooi*, 最 to exceed; great; *té yǎy*, 一第 number one; *tìng shàng*, 上頂 the top of superiors; *shě fūn*, 分十 ten parts. Thus, *haoù*, 好 good; *haoù kwǒ*, 過好 better; *tseuě haoù*, 好絕 most good, best.

‘That river is the deepest.’

深 ^{shīn} deep. 絕 ^{tseuě} most 河 ^{hō rī-} ver (is) 條 ^{teaou} (N.) 那 ^{Nā} That

‘This lake is the shallowest.’

淺 ^{tseēn} shallow. 湖 ^{hō} lake (is) 這 ^{chě} } This
 最 ^{tsooi} most 個 ^{kó} }

‘The Viceroy is the greatest man in the Province.’

人 ^{jīn} man. 一 ^{yǎy} one 爲 ^{wēi} is 總 ^{tsùng} the general 之 ^{chě} of (2) 一 ^{Yǎy} One
 大 ^{tá} great 第 ^{té} number 督 ^{toō} governor 中 ^{chūng} the midst (1) 省 ^{sáng} province

‘This article is the best.’

的 *tě* per-
taining to. 一 *yāy*
one 是 *shé*
is 物 *voă* } article 這 *Chě*
好 *haou* 第 *té* 件 *kěén* } This
good number 個 *kó*

‘This tea is of the best quality.’

品 *pín* 頂 *tíng* 葉 *yǎy* 這 *Chě*
order top leaf This
的 *tě* 上 *shàng* 是 *shé*
pertaining to. superior is 茶 *chă*
tea

‘I am in perfect health.’

快 *kuai* 爽 *shuàng* 分 *fūn* 十 *shě* 我 *Gô*
lively. well (&) parts ten (I am)

The words *poô kwô*, 過不 not passed; and *taoú kěě*, 極到 to the extreme, post-fixed, form the superlative degree. As

極 *kěě* 到 *taoú* 窮 *Keúng*
the extreme. to Poor

‘Poorest.’

過 *kwô* }
的 *tě* } passed.
富 *Foó* Rich
貴 *kwéi* honourable
不 *poô* not

‘Richest’

是 ^{shé} is	今 ^{kīn} now	妙 ^{meaou} pleasant	那 ^{ná} that	我 ^{Gò} I
更 ^{kāng} by much	回 ^{huáy} returning to	不 ^{pō} not (to be)	些 ^{sē} little	在 ^{tsué} in
不 ^{pō} not	廣 ^{kuàng} the great	過 ^{kuō} passed:	時 ^{shē} time	廣 ^{kuàng} the great
如 ^{jō} so (good.)	東 ^{tūng} east (province)	而 ^{ār} and	是 ^{shé} was	西 ^{sē} west (province)

‘The short time that I was at *Kwang-se* was most pleasant; to return now to Canton is not equal to it.’

酒 ^{tsèw} wine.	的 ^{tě} of	等 ^{tāng} order	上 ^{shàng} superior	最 ^{Tsoot} Most
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‘The best wine.’

頂 ^{tīng} the top	上 ^{shàng} superior	這 ^{chě} this	令 ^{líng} (com- manding &)	我 ^{Gò} My
高 ^{kaoū} high	比 ^{pè} com- pared with	個 ^{kō} one (is)	尊 ^{tsūn} honoured (Sir)	舍 ^{sháy} cottage
不 ^{pō} not	你 ^{nè} yours (&)	還 ^{kwān} more	住 ^{chú} dwelling	下 ^{hé} inferior
過 ^{kuō} passed.	我 ^{Gò} my	高 ^{kaoū} high	的 ^{tě} of	是 ^{shé} is
的 ^{tě}	的 ^{tě} my	但 ^{tán} but	府 ^{fō} mansion	好 ^{haoū} a good
	舍 ^{sháy} cottage	他 ^{tā} his	上 ^{shàng} superior	高 ^{kaoū} height
	下 ^{hé} inferior	的 ^{tě} his	比 ^{pè} compared with	而 ^{ār} and
	是 ^{shé} is	府 ^{fō} mansion	我 ^{Gò} my	你 ^{nè} your

‘My house is a good height, and the house in which you live, Sir, is still higher, but compared with yours and mine, his is by far the highest.’

The particles *kě* 極, the extreme, *yǎy tāng* 等一, first order, *ché* 至 to the extreme, may be either prefixed or post fixed. Thus

‘Most holy ;’—absolute perfection.

聖 *shíng* holy, or perfect. 至 *Ché* Most

It is applied to Confucius, who is considered as having been absolutely faultless.

‘Most ugly, depraved,’ &c.—the worst in all respects.

至 *ché* the extreme. (1) 之 *chí* of (2) 醜 *Chǒu* Badness

‘Most true.’

極 *kě* in the extreme. 真 *chīn* true 眞 *chīn* true, or 極 *Kě* Most

‘The best.’

好 *haoù* good. 等 *tāng* order 一 *Yǎy* First

‘This is the best sample of tea.’

的 *tě* pertaining to. 一 *yǎy* the first 是 *shé* is 茶 *chǎ* tea 這 *Chě* This
等 *tāng* order 上 *shàng* superior 樣 *yàng* sample 個 *kó*

‘He performs the best work, you should employ him.’

他 ^{tā} him	可 ^{kě} may	工 ^{kōng} work-	一 ^{yī} the first	他 ^{Tā} He
做 ^{tsō} to work.	以 ^ì therefore	夫 ^{fō} man (ship)	等 ^{tìng} order	作 ^{tsō} does
	托 ^{tō} engage	你 ^{ně} you	的 ^{tě} of	上 ^{shàng} superior

The Chinese invariably divide persons and things into three degrees. “Superior; middling, and inferior.” Thus, *shàng tìng*, 等上 superior order; *chūng tìng*, 等中 middle order; *hiá tìng*, 等下 inferior order.

‘The best of the superior’ is expressed by *tìng shàng*, 上頂 the top of the superior. And ‘the worst of the inferior’ by

至 ^{chē} the extreme.	之 ^{chē} of	低 ^{Tē} Lowness
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Numbers

Are expressed by three different series of characters: first, the plain hand, in most frequent use, second, a more complicated character used on formal occasions and in bonds, contracts, &c. to render, it is said, any alteration of the numbers more difficult. This appears analogous to our writing numbers in words on many occasions. Third, numbers are written in a running hand, which is generally made use of in keeping accounts. Numbers written in this hand may be considered the figures of the Chinese.

(First series)	(2nd.)	(3d.)	(Eng.)	(First series)	(2nd.)	(3d.)	(Eng.)
Yäy	一	壹	One	shě	十五	拾伍	15
úrĥ	二	貳	two	wòd	十六	拾陸	16
sān	三	叁	three	shě	十七	拾柒	17
scé	四	肆	four	lō	十八	拾捌	18
wòd	五	伍	five	shě	十九	拾玖	19
lō	六	陸	six	tsě	二十	貳拾	20
tsě	七	柒	seven	shě	二十一	貳拾壹	21
pā	八	捌	eight	úrĥ	二十二	貳拾貳	22
kěcù	九	玖	nine	shě			
shě	十	拾	ten	yăy			
shě	十一	拾壹	11	úrĥ			
yăy	十二	拾貳	12	shě			
shě	十三	拾叁	13	shě			
úrĥ	十四	拾肆	14	shě			
shě				úrĥ			
sān							
shě							
scé							

(First series)	(2nd.)	(3d.)	(Eng.)	(First series)	(2nd.)	(3d.)	(Eng.)
yūn	云	say	} i. e. &c.	yǎy	一百	壹	} one hundred (cypher) one 101
yūn	云	say		pě	百	佰	
sān	三	(thus)		líng	零	零	
shě	十	卅	} 30	yǎy	一	壹	} 102
scé	四	×+	} 40	yǎy	一	壹	
shě	十	×+	} 40	pě	百	佰	
wōd	五	𠂇+	} 50	líng	零	零	} &c.
shě	十	𠂇+	} 50	úrĥ	二	貳	
lō	六	卅	} 60	yún	云	云	
shě	十	卅	} 60	yún	云	云	} 110
tsě	七	卅	} 70	yǎy	一	壹	
shě	十	卅	} 70	pě	百	佰	
pā	八	卅	} 80	yǎy	一	壹	} 120
shě	十	卅	} 80	shě	十	拾	
kěerē	九	文+	} 90	yǎy	一	壹	
shě	十	文+	} 90	pě	百	佰	} 100
yǎy	一	一	} 100	úrĥ	二	貳	
pě	百	一	} 100	shě	十	拾	

(1) A mark which denotes a repetition of the character immediately preceding.

(First series)	(2nd.)	(3d.)	(Eng.)	(First series)	(2nd.)	(3d.)	(Eng.)
úrĥ	二百	貳佰	貳佰	úrĥ	二千	貳仟	貳仟
pě	百	壹佰	壹佰	tsěēn	千	壹仟	壹仟
yăy	一	壹	壹	yăy	一	壹	壹
tsěēn	千	壹仟	壹仟	wán	萬	萬	萬
yăy	一	壹	壹	shě	十	拾	拾
tsěēn	千	壹仟	壹仟	wán	萬	萬	萬
yăy	一	壹	壹	yăy	億	億	億
pě	百	壹佰	壹佰	pě	百	百	百
yăy	一	壹	壹	wán	萬	萬	萬
tsěēn	千	壹仟	壹仟	or			
línġ	零	壹仟零	壹仟零	chaoú	兆	兆	兆
yăy	一	壹仟零壹	壹仟零壹				
yăy	一	壹仟零壹	壹仟零壹				
tsěēn	千	壹仟零壹	壹仟零壹				
línġ	零	壹仟零壹	壹仟零壹				
línġ	零	壹仟零壹	壹仟零壹				
yăy	一	壹仟零壹	壹仟零壹				

The Ordinals

Are made by the character *té* 第 order or turn, prefixed to the above cardinal numbers. Thus

第 <i>té</i>	}	twelfth	第 <i>Té</i>	}	First
十 <i>shě</i>			一 <i>yǎy</i>		
二 <i>âr</i>			first		
第 <i>té</i>	}	twentieth	第 <i>té</i>	}	second
二 <i>âr</i>			二 <i>âr</i>		
十 <i>shě</i>			三 <i>té</i>		
云 <i>yân</i>	}	&c.	三 <i>sān</i>	}	third
云 <i>yân</i>			第 <i>té</i>		
云 <i>yân</i>			十 <i>shě</i>		
			十一 <i>yǎy</i>	}	Eleventh
			一 <i>yǎy</i>		

The first series is distinguished by the name

数 <i>só</i>	}	numeral	願 <i>Yuén</i>	}	Original
目 <i>mǔ</i>			本 <i>puèn</i>		
字 <i>tscé</i>			的 <i>tě</i>		
characters.					

The second series is called

数	<i>soó</i>	} numeral	大	<i>Tá</i>	Largely
目	<i>mō</i>		寫	<i>sēē</i>	} written
字	<i>tsee</i>		的	<i>tēē</i>	

And the last series are called

数	<i>soó</i>	} numeral	花	<i>Hwā</i>	Flower
目	<i>mō</i>		碼	<i>mā</i>	} weight
字	<i>tsee</i>		的	<i>tēē</i>	

Also called

数	<i>soó</i>	} numeral	蘇	<i>Sōō</i>	Soo Name
目	<i>mō</i>		州	<i>chōw chow</i>	(a district)
字	<i>tsee</i>		碼	<i>mā</i>	

OF PRONOUNS.

The Personal pronouns are—Singular *gò*, 我 I or me; *nè*, 你 thou or thee; *tā*, 他 he or him.*

Plural *gò mún*, 們我 we or us; *nè mún*, 們你 ye or you; *tā mún*, 們他 they or them. Thus

到 *taóu* to. 知 *chē* know 不 *pó* not 我 *Gò* I

i. e. 'I do not know.'

已 <i>è</i> already	} have	我 <i>Gò</i> I
經 <i>kīng</i> passed		所 <i>sò</i> which
尋 <i>tsín</i> sought	} found.	尋 <i>tsín</i> sought
着 <i>chō</i> right		之 <i>chē</i> the
了 <i>leaou</i> have		書 <i>shoō</i> book

i. e. 'I have found the book which I sought.'

處 <i>choō</i> place (or)	在 <i>tsaē</i> is in	鎖 <i>sò</i>	} the key (1)	門 <i>mún</i> door	書 <i>shoō</i> book	我 <i>Gò</i>	} My
麼 <i>mō</i> not?	你 <i>nè</i> your	匙 <i>shē</i>		之 <i>chē</i> of (2)	房 <i>fāng</i> room	的 <i>tēē</i>	

i. e. 'Have you the key of my study.'

* The Chinese have not appropriate pronouns for "she, and it." In some books the pronoun 'I' is expressed by *nung* 儂 and 'he or that' by *keu* 渠. The Tartars sometimes use *tsū mún* 們咱 for 'we.'

有 ^{yèw} has	過 ^{kuō} more	他 ^{tā} he	此 ^{Tsē} This
如 ^{jōō} as	是 ^{shé} is (than)	所 ^{sò} that which	惡 ^ō bad-wicked.
此 ^{tseē} this	人 ^{jīn} man	辦 ^{pán}	事 ^{seē} affair
枉 ^{wàng} false	恨 ^{hán} hate	的 ^{těē}	不 ^{pōō} not
稱 ^{chīng} assertion.	他 ^{tā} him	不 ^{pōō} not	是 ^{shé} is

} transacted

i. e. 'He did not commit this bad action; it is merely the false assertion of a person who hated him.'

我 ^{gò} me.	過 ^{kuō} to	來 ^{lāē} to come	墨 ^{mě} the ink	俾 ^{pè} give	請 ^{Tsing} Pray
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i. e. 'I'll thank you to pass the ink to me.'

過 ^{kuō} to	惟 ^{wē} only	總 ^{tsung} all	此 ^{Tsē} This
我 ^{gò}	有 ^{yèw} there are	未 ^{wē} not	事 ^{seē}
們 ^{mún}	人 ^{jīn} persons	有 ^{yèw} have	情 ^{tsing}
知 ^{chē}	家 ^{keā} (N.)	見 ^{kē'n} see	我 ^{gò}
道 ^{taoū}	說 ^{shuō} spoke	過 ^{kuō} pass	們 ^{mún}

} us } affair } we

} to know.

i. e. 'We never saw this affair, only there are persons who have informed us of it.'

人 jīn man	鬧 naóu disturbed	他 Tá	} They
嚴 yēn severely	事 seē business	們 mún	
責 tsě reproved	是 shé is	一 yǎy one	} all at once
他 tā	以 è by	齊 tsě even	
們 mún	主 chod master	來 laē came	

i. e. 'They came all at once, and made a disturbance, in consequence of which the master severely reproved them.'

Gò 我, the first person singular, is sometimes understood as the first person plural.—As

人 jīn man—is 國 kuō Empire 中 chūng middle 我 Gò I

'We Chinese.'

With the substantive verb thus—

人 jīn. 國 kuō 中 chūng 是 shé 我 Gò

It expresses, 'I am a Chinese.'

For the first person singular the characters *yú* 余, *yǔ* 予, *woó* 吾, *gàn* 俺, are to be met in writing. Denoting the second person singular, *ùrh* 爾 and *joò* 汝 are met with. The personal pronouns singular are often, from the scope of the passage, determined in a plural sense.

Beside *mún*, the characters *tèng* 等, *péi* 輩, *chāé* 儕, *ngèu* 偶, and 曹, are used to form the plural. *He, she, it, and they* are often formed not only by *tā* 他, and *tā mún* 們他, but also by *ē* 伊, he, she, it, they, his; *pè* 彼, he, she, it, they, his, also these, those;—*kě* 其 the same; and the character *chē* 之 is often used for *him* and *them*. Thus

人 jīn persons.	告 kaóu	之 chē the	不 poó not	目 Mó Eye
	訴 sób	時 shê time	在 tsaé is in	下 hiá below
	他 tā	我 gò I	此 tseé this	亞 Yá
	們 mún	以 é by	處 chú place	品 pín
	兩 leàng	是 shê the exsiting	伊 ē they	亞 Yá
	個 kò	情 tsing affair (will)	來 laé come	林 lín

inform and tell }
them or these }
two }

At present }

Ya-pin }

Ya-lin }

‘Ya-pin and Ya-lin are not here at present; when *they* come, I will inform them of the affair.’

如 jóó as	也 yáy (expl.)	愛 wáe love (to)	爾 Ūrh
彼 pè his,	不 poó not	我 gò me	之 chē

Your }

‘You do not love me as he does.’

爾 ^{ûrh} you	彼 ^{pè} he	對 ^{túy} opposite	若 ^{Jō} As
小 ^{seaoû} little	晚 ^{wàn} in the even- ing (of life)	大 ^{tá} the great	梁 ^{leang}
生 ^{sāng} born	成 ^{chǐng} perfect- ed (his fame)	廷 ^{tǐng} palace, (was)	灝 ^{haou}
宜 ^é should	衆 ^{chúng} all	魁 ^{keuē} the highest of	八 ^{pā}
立 ^{lěi} fix (your)	稱 ^{chǐng} styled (him)	多 ^{tō} many	十 ^{xě}
志 ^{ché} intention.	異 ^é wonderful	士 ^{scé} literati—	二 ^{ûrh}

Leang-haou (at)

82

‘As Leang-haou, in the 82d year of his age, was called to stand in the Imperial presence, at the head of a vast number of Literati—he, in the evening of life, became famous, and was, by every one, styled ‘wonderful’—you a little boy should determine to be like him.’ (1)

知 ^{chē} know	食 ^{shǎy} eat	而 ^{ûrh} and	不 ^{poō} not	焉 ^{yēn} ()	心 ^{Shīn} The heart
其 ^{kē} its	而 ^{ûrh} and	不 ^{poō} not	見 ^{kēēn} see,	視 ^{shé} look	不 ^{poō} not
味 ^{wé} taste.	不 ^{poō} not	聞 ^{wàn} hear,	聽 ^{tǐng} listen,	而 ^{ûrh} and	在 ^{tsaē} present,

i. e. ‘When the heart is absent, you may look and not see, hear and not perceive, eat and not know the taste of what you eat.’ (2)

惡 ^ō (they) hate	民 ^{mīn} the people	好 ^{haou} (they) love	民 ^{mīn} the people	之 ^{chē} 's	君 ^{Keūn}
惡 ^ō (he) hates	之 ^{chē} the	好 ^{haou} (he) loves	之 ^{chē} the	父 ^{foō} father and	子 ^{tsee}
之 ^{chē} them.	所 ^{sō} thing and which	之 ^{chē} them;	所 ^{sō} things which	母 ^{moō} mother	民 ^{mīn} the people

(1) kīng. 經 tsee 字 Sān 三

(2) haō. 學 Tá 大

‘The good Prince is the Father and Mother of his people ; (he is of one mind with his people) ; What they hate he hates ; what they love he loves.’ (1)

Chē chē 之 sometimes occurs, the first as the sign of the Genitive, and the second as a Pronoun. Thus—

子 ^{*tseè*}
the children. (1)

之 ^{*chē*}
of (2)

之 ^{*chē*}
them

教 ^{*Keaou*}
Teach

i. e. ‘Teach their children.’

In many cases, the Chinese dislike the use of the simple pronouns ‘you’ and ‘I.’ Amongst equals, they join ‘you’ with *tsūn keá*, 駕尊 honourable Sir, and *laou yǎy*, 爺老 old or venerable father, &c. which may be considered equal to ‘you Sir ;’ but in addressing superiors, the pronoun is omitted, and the title of respect used in its stead. They would not say ‘your Lordship’—‘your Excellency’ or ‘your Majesty ;’ but omit your, and use the words ‘Lordship,’ &c.

Instead of ‘you,’ in addressing the Chief Magistrate in a district, called *heén* 縣, they use *taě yǎy* 爺太, eminent father. The Chief Officer of the districts, called *chōw* 州, is addressed by

爺 ^{*yǎy*}
father.

老 ^{*laou*}
venerable

大 ^{*Tá*}
Great

The Chief Magistrate of a province, is addressed by *tá jín* 人大, great man. The Emperor is addressed by

(1) *haō*, 學, *Ta* 大

皇 *Huáng*
Emperor

陛 *Pé*
Steps

萬 *Wán*
Ten thousand

上 *shàng*
supreme.

下 *xià*
below.

歲 *súy*
years

In speaking and in writing to these, whenever the pronoun 'you' occurs, the above epithets are used.

The people, in addressing the magistrates by speaking or writing, instead of 'I,' use *seaò tēē* 的小, little; *è*, 蟻 pismire. Licenced Companies of Merchants write *shāng jīn* 人商, merchant man. Inferior officers addressing superiors write *pé chě* 職敝, mean office, and *shīn* 身 body:—equals write *té* 弟 younger brother. A Tartar Viceroy, addressing the Emperor, writes *noó tsaě* 才奴, slave. The Chinese write *chīn* 臣, servant. The Emperor, for I, uses *chīn* 朕; *kwà jīn* 人寡, little destitute man. The magistrates, in public Edicts, for I, use

堂 *tāng*
temple.

部 *póo*
tribunal

本 *Puèn*
Original

used by a Viceroy; *puèn fò* 府本; *puèn hēen* 縣本, &c. according to the situations which they hold. They generally address those who have petitioned them in the third person. Throughout an Edict to the merchants, after having once mentioned the names of the persons to whom it is addressed, they would say, *kaē shāng tìng* 等商該, the said merchants. Sometimes, when warm, they use the direct address *úr* 爾 you.

The people, in writing to each other, use *té* 弟, younger brother, *yú* 愚, stupid, instead of the pronoun I—and for 'you,' they use *jīn heūng* 兄仁, benevolent elder brother; *koo jīn* 人故, ancient man; *koo yeù* 友故, old,

friend ; *laou heūng* 兄老, venerable elder brother ; *heūng taē* 台兄, elder brother's sublime place. Thus,

一 <i>yāy</i> one	接 <i>tseē</i> received	月 <i>yuē</i> moon's	敬 <i>Kīng</i> Respectfully
封 <i>fūng</i> (N.)		初 <i>tsō</i> beginning	啓 <i>kē</i> commencing
	兄 <i>heūng</i> } elder brother, &c.	四 <i>scē</i> fourth	者 <i>chay</i> this is
	台 <i>taē</i>	日 <i>jē</i> day	於 <i>yū</i> on
	來 <i>luē</i> coming	弟 <i>tē</i> younger brother,	本 <i>puēn</i> this
	信 <i>sīn</i> letter		

i. e. 'I would respectfully mention, that on the 4th instant, I received your letter.'

Affecting humility, they write *tē*, small on the side of the column ; and *heūng taē* is put more distant from the preceding character than the other characters are from each other, in token of respect. They use *pē* 彼, that or there ; and *tseē* 此, this or here, for 'you, and, I.' Thus

情 <i>tsīng</i> disposition.	同 <i>tūng</i> the same	有 <i>yeū</i> have	均 <i>keūn</i> equally	此 <i>tseē</i> this	彼 <i>Pē</i> That
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i. e. 'You and I have the same feelings or disposition.'

The Possessive Pronouns are made by *tēē* 的 and *chē* 之, which form the possessive case of nouns. Thus, singular, *gò tēē* 的我, my or mine ; *nè tēē* 的你, thy or thine, yours ; *tā tēē* 的他, his or hers. Plural, *gò mún tēē* 的們我, ours ; *nè mún tēē* 的們你, yours ; *tā mún tēē* 的們他, theirs. Or, *gò chē* 之我, my or mine, &c.

此 ^{tsee} this. 是 ^{shê} is 意 ^é idea and 我 ^{Gò} } My
 如 ^{joó} as 思 ^{see} thought 的 ^{těe} }

i. e. 'My idea or meaning is thus.'

帽 ^{maoú} } hat. 他 ^{tā} } his 還 ^{huán} or moreover 你 ^{nè} } yours 或 ^{huǎ} whether 這 ^{chě} } This
 子 ^{tsee} } 的 ^{těe} } 係 ^{hě} is 的 ^{těe} } 係 ^{hě} is 個 ^{kó} }

i. e. 'Whether is this hat yours or his?'

房 ^{fāng} } room. 我 ^{Gò} } My
 子 ^{tsee} } 之 ^{chē} }

i. e. 'My room.'

'Myself, yourself, himself, themselves,' &c. are made by *tsee kè* 己自, self, self; added to *gò* 我, *nè* 你, *tā* 他, &c. as,

說 ^{shuō} } said. 已 ^{kè} self 他 ^{tā} he 句 ^{kéu} sentence 此 ^{Tsee} This
 的 ^{těe} } 所 ^{sò} that which 自 ^{tsee} him- 係 ^{hě} is 一 ^{yǎy} one

'This sentence is what he himself pronounced.'

他 ^{tā} other 不 ^{pō} not 自 ^{tsee} my- 關 ^{huān} concerns 此 ^{Tsee} This
 人 ^{jīn} man. 關 ^{huān} concern 已 ^{kè} self, 我 ^{gò} me 事 ^{see} affair

'This affair concerns myself, and not another person.'

In writing, *tseé* 自, and *kè* 己, are used singly, denoting 'self,' but whether joined to the first, second or third persons, is only discovered from the context.

後 ^{hóu} keeps back 人 ^{jín} men 己 ^{kè} himself, 而 ^{úr} and 貴 ^{kweí} exalts (other) 君 ^{Keün} } The prince—
己 ^{kè} himself. (1) 而 ^{úr} and 先 ^{sién} advances 賤 ^{tséén} debases 人 ^{jín} men 子 ^{tsee} } (good man)

'A good man honours others, and abases himself, promotes others, and himself keeps back.'

禮 ^{le} propriety. (2) 復 ^{fó} return to 己 ^{kè} self and 克 ^{Kě} Subdue

'Subdue self, and return to propriety.'

欺 ^{kē} to deceive 毋 ^{wú} not 意 ^é motive 誠 ^{ching} making sincere 所 ^{Sò} What
也 ^{yáy} (3) 自 ^{tsee} himself 者 ^{cháy} that (is) 其 ^{kè} his 謂 ^{weí} is called

'That which is called 'making sincere the motive' is, not to deceive oneself.'

Kè 己, with the third person singular preceding, is used for his.

子 ^{tsee} child. 己 ^{kè} his 愛 ^{wá} loves 他 ^{Tá} He

'He loves his son.'

Kè 其 is often used for 'his, hers, theirs.

善 ^{shén} morals. (3) 存 ^{tsún} preserve 子 ^{tsee} children 教 ^{keoü} to teach 人 ^{Jín} Man
其 ^{kè} their 以 ^è to 其 ^{kè} his 當 ^{tūng} ought

(1) *kīng*. 經 ^{Lé} 禮 (2) *yú*. 語 ^{Lán} 論 (3) *chü*. 註 ^{kīng} 經 ^{tsee} 字 ^{Sān} 三

'A man should teach his children to preserve their morals.'

其 ^{kè} his	揜 ^{yèn} covers	君 ^{keün} the good man	善 ^{shén} goodness	小 ^{Seaoü} The little mean
善 ^{shén} good. (1)	其 ^{kè} his	子 ^{tsee}	無 ^{woô} not	人 ^{jín} man
	不 ^{poô} not	而 ^{úrñ} and	所 ^{sò} that which	閒 ^{hién} at leisure
	善 ^{shén} good	後 ^{hóu} after	不 ^{poô} not	居 ^{keü} dwelling
	而 ^{úrñ} and	厭 ^{yèn} secrets himself	至 ^{ché} advances to	爲 ^{wei} practises
	著 ^{chú} publishes	然 ^{yén} indeed—	見 ^{kéén} seeing	不 ^{poô} not

'The worthless person living in retirement commits every species of wickedness: there is nothing of which he is not capable; when he sees the good man he secrets himself, or conceals his wickedness and exhibits his goodness.'

Ē 伊 is also used for his and their. Thus

伊 ^ē his	一 ^{yǎy} one	來 ^{laē} to come (and)	茲 ^{Tseè} Now (I)
手 ^{shòu} hand	本 ^{puèn} (N.) (I'll)	借 ^{tseü} borrow	着 ^{chō} have sent
帶 ^{taé} to bring	煩 ^{fán} trouble (you)	琴 ^{kín} stringed instrument	亞 ^{Vǎy}
回 ^{hwáy} back.	交 ^{keaoü} to give it to	譜 ^{poô} book	林 ^{lín}

} Alin

'I have now sent Alin to borrow a music-book; I'll trouble you to give it into his hand to bring it back with him.'

In information lodged against thieves it is said

(1) ^{hco.} 學 ^{Tà} 大
M

一 ^{yāy} one	伊 ^ē their	△ ^{mōw} a certain	日 ^{jā} day	某 ^{Mōw} On a certain
箱 ^{siāng} chest.	偷 ^{tōw} seizing and	處 ^{chū} place:	有 ^{yèu} there were	年 ^{nēn} year
	去 ^{keū} carrying off	小 ^{seāu}	賊 ^{tsě}	某 ^{mōw} a certain
	衣 ^ē	的 ^{tēē}	人 ^{jīn}	月 ^{yuē} moon
	服 ^{fō}	被 ^{pēi} received	到 ^{taoú} came to	某 ^{mōw} a certain

‘On a certain day of such a month, in a certain year, thieves came to such a place, and by them your petitioner was robbed of a chest of clothes.’

In speaking of relations, country, place of abode, &c. it is considered vulgar to use ‘my,’ or, ‘your.’ Thus

母 ^{mō} mother	我 ^{Gō}	} My
親 ^{tsīn} relation.	的 ^{tēē}	

‘My mother.’

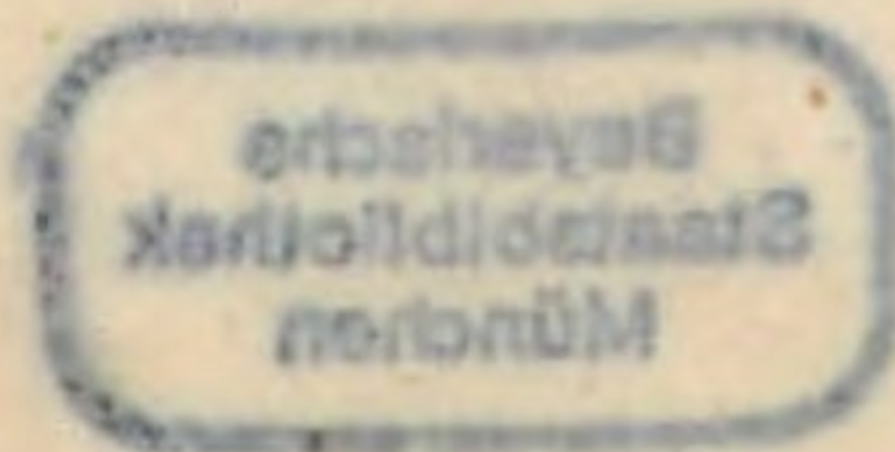
父 ^{fāo} father	你 ^{Nē}	} Your
親 ^{tsīn} relation.	的 ^{tēē}	

‘Your father,’

Phrases perfectly intelligible—are rarely made use of by the poorest person: they say for ‘my mother.’

母 ^{mō} mother:	家 ^{Keā} Family
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For ‘your father’



	尊 ^{tsūn} honourable.	令 ^{Ling} Commanding
Or		
	翁 ^{ūng} senior.	尊 ^{tsūn} honourable
		令 ^{Ling} Commanding
Or		
	人 ^{jín} man.	大 ^{tā} great
		尊 ^{Tsūn} Honourable
	嚴 ^{yén} stern, severe.	尊 ^{Tsūn} Honourable
	君 ^{keūn} prince, &c.	尊 ^{Tsūn} Honourable

The words used for 'my' are chiefly *keā* 家, house—family, *sháy* 舍, cottage, *pé* 敝, mean—vile, *tseén* 賤, cheap, worthless, *seoù* 小, little.

Those made use of for 'your' are *kuéi* 貴, noble, *ling* 令, commanding, *kaou* 高, high—exalted, *tsūn* 尊, honourable. Thus

'My father.'	
父 ^{fó}	家 ^{Keā}
'My elder brother.'	
兄 ^{heūng}	家 ^{Keā}
'My younger.'	
弟 ^{tē}	舍 ^{Sháy}

'My relation.'	
親 ^{tsūn}	舍 ^{Sháy}
'Your mother.'	
堂 ^{tūng} temple.	令 ^{Ling}
Or	
堂 ^{tāng}	授 ^{shóu} donor
	令 ^{Ling}

堂 *t'ung*尊 *Tsūn*慈 *tseē*
compassion.尊 *Tsūn*

'Your elder brother.'

兄 *heung*令 *Ling*

'Your younger brother.'

弟 *tē*令 *Ling*

'Your relation.'

親 *tsin*令 *Ling*

'My wife.'

房 *fāng*
room.敝 *Pé*

Or

內 *núy*
within, inner.賤 *Tseén*

Or

人 *jín.*內 *Núy*荆 *kīng*
thorn.拙 *Chuē*
Rude妻 *tsē*
wife.山 *Shān*
Mountain

&c.

'Your wife.'

正 *ch'ing* up-
right, just, &c.令 *Ling*

Or

人 *jín.*夫 *foō*
supporting正 *ch'ing*令 *Ling*閭 *kwàn*
threshold.尊 *Tsūn*

'Your family.'

眷 *kuén*
family,尊 *Tsūn*

&c.

'My country.'

國 *kwō*敝 *Pé*

'My place of abode.'

處 *chū*
place.敝 *Pé*

'Your country.'

國 *kwō*
nation.貴 *Kwei*

'Your village.'

村 *tsūn*
village.盛 *Sh'ng*
Abundant

'My sur-name.'

姓 *sing*
surname.賤 *Tseén*

'My name.'

名 *míng*
name.賤 *Tseén*

'Your sur-name.'

姓 *sing*貴 *Kwei*

'Your name.'

名^{míng} 高^{Kaoū}

'Your name and sur-name.'

名^{míng} 大^{tǎ} 姓^{síng} 高^{Kaoū}

'My scholar.'

徒^{toó} disciple. 小^{Seaoū}

Or

徒^{toó} disciple. 門^{mún} door 敝^{Pě}

'Your scholar.'

徒^{toó}. 令^{Líng}徒^{toó}. 門^{mún} 令^{Líng}

'My servant.'

厮^{seē} servant. 小^{Seaoū}

Or

价^{keāē} servant. 小^{Seaoū}

'Your servant.'

价^{keāē}, 令^{Líng}

&c.

'My friend.'

友^{yeū} friend, 敝^{Pě}

'Your friend.'

友^{yeū}. 貴^{Kwei}

'My house.'

下^{heá} below; inferior. 舍^{Sháy} Cottage

Or

舍^{sháy} cottage. 草^{Tsaoū} Straw

'Your house.'

上^{sháng} above, superior. 府^{Fod} Palace

Or

府^{fod}. 尊^{Tsūn}

'Your boy.'

郎^{láng}. 令^{Líng}

'My boy.'

兒^{úr}. 小^{Seaoū}

Or

子^{tseè} son. 犬^{Kiuen} Dog's

'Your girl.'

金^{kín} gold, 千^{tsien} thousand (pieces) 令^{Líng}

&c. &c.

The Interrogative

Pronouns who? which? what? are made by *sūy* 誰, who? or *shǒ* 孰, who? which? *hó* 何, who? which? what? *shin mǒ* 麼甚, what? *shé ná yǎy* 一那是, is which one? Thus *sūy laé* 來誰, 'who comes?' *Shé sūy* 誰是, 'who is it?'

人 ^{jín} man? 個 ^{kó} (N.) 一 ^{yǎy} one 那 ^{ná} what 是 ^{Shé} Is
'What person is it?'

籃 ^{lán} } 一 ^{yǎy} one 是 ^{Shé} Is
子 ^{tsee} } basket. 個 ^{kó} (N.) 那 ^{ná} what
'Which basket?'

乎 ^{hō} ? 止 ^{chē} stop 而 ^{úr} and 孰 ^{Shǒ} Who
之 ^{chē} him 禦 ^{yú} obstructing 得 ^{tě} can
'Who can stop him?'

人 ^{jín} man. 何 ^{Hó} What
'What person? who?'

爲 ^{wéi} cause? 何 ^{Hó} What
'What cause? why?'

不 ^{pō} not 因 ^{yīn} cause 話 ^{huá} the words 說 ^{shuō} } 我 ^{Gò} I
依 ^ē attend to? 何 ^{hó} what 你 ^{ně} you 的 ^{tě} } said 所 ^{sò} those which

'Why did you not attend to what I said?'

緣 *yuên* reason and 甚 *Shin* } What
故 *koó* cause. 麼 *mǒ* }

‘What is the reason?’

係 ^{hě}
 is
 誰 ^{sūy}
 } whose?
 的 ^{tě}
 這 ^{Chě}
 } This
 個 ^{kó}
 東 ^{tūng}
 } thing
 西 ^{sē}

‘Whose is this thing.’

In some parts of the empire and in some works *shǎy mǒ* 麼什, what? is used for 'who? what? which?'

方 *fāng* square and
 法 *fǎ* rule.
 什 *Shāy*
 麼 *mō* } What
 'By what means?'

The Demonstrative

Pronouns are ; 'This,' *chě* 這, this, *seē* 斯, this, *tseē* 此, this. 'That,'
ná 那, that, *pè* 彼, that, *tā* 他, that.

字 *tseé* character. 個 *kó* (N.) 這 *Chě* This

'This character.'

Or

字 *tseé* character. 此 *Tseē* This

狗 *keu* dog. 隻 *chě* (N.) 那 *Ná* That

'That dog.'

人 *jín* man. 他 *Tā* That

'That man.'

屋 *ō* house. 間 *kéén* (N.) 彼 *Pè* That

'That house.'

The plural 'these' is

這 <i>Chě</i> This	} These.	這 <i>Chě</i> This	} These.	這 <i>Chě</i> This	} These.
幾 <i>kě</i> several		等 <i>tǐng</i> species.		些 <i>sěē</i> few.	
個 <i>kó</i> (N.)					

'Those' is made by

那	Ná	}	那	Ná	}	那	Ná	}
幾	kē		等	tīng		些	sēē	
個	kó		等	tīng		些	sēē	
	That			That			That	
	several	Those.		species.	Those.		few.	Those.
	(N.)							

茶	chǎ	}	這	Chě
杯	peī		些	sēē
	tea			These
	cup.			

‘These tea cups.’

傘	sǎn	}	把	pǎ	}	那	Ná
	umbrellas.		(N.)	雨		yǔ	幾
				rain			Those

‘Those umbrellas.’

物	voǒ	}	這	Chě
	things.		等	tīng
				These

‘These things.’

Pè 彼, *kě* 其, *ē* 伊, appear sometimes as demonstratives, either singular or plural according to the scope of the passage. *Shé* 是, the substantive verb, is used for ‘this’ when it refers to any person, thing, or subject immediately preceding. *Pè* 彼, that or those, *tseē* 此, this or these, are frequently used together for ‘that and this,’ ‘those and these.’ As in English ‘that’ refers to the first mentioned, ‘this’ to the last mentioned.

The Relative

Pronouns 'who, which, and that,' are made by *sò* 所, preceding the verb, or *chày* 者, closing the member of the sentence. Thus,

'The man is happy who lives virtuously.'

矣! 福 happiness 有 has 者 chày he who 善 shén goodness 行 Hing Practises

The same may be rendered

矣! 有 yèu has 之 chē who 2 行 Hing Practises
福 fō happiness 人 jīn the man 1 善 shén goodness

In which *chē* appears to form the relative 'who.'

'He is a real friend who faithfully assists in the time of adversity,' is thus rendered:

朋友 } friend.
友 yèu
為 wéi is 信 sín faithfully 之 chē of 2 遇 Yú Meeting
真 chīn a true and 助 tseé assist 時 shē the time 1 難 nán distressing
實 shě real 者 chày he who 有 yèu has (docs) 事 seé affairs

'He or they who come to this place.'

者 chày he or they who, 處 chǔ place 此 tseé this 到 taóu to 來 Laé Come

Or

處 chǔ place, 此 tseé this 到 taóu to 來 laé come 所 Sò Whoever

Or vulgarly,

人 ^{jín} persons. 那 ^{ná} } those
些 ^{sē} }
此 ^{tseē} this 處 ^{chǔ} place 來 ^{Laē} Come
到 ^{taoú} to

‘The things which I wanted.’

東 ^{tūng} } thing.
西 ^{sē} }
要 ^{yaoú} want 我 ^{Gò} I
的 ^{těē} the 所 ^{sò} which

‘He who learns.’

者 ^{chây} he who. 學 ^{Haō} Learns

Vulgarly,

人 ^{jín} man. 那 ^{ná} } that
個 ^{kó} }
所 ^{Sò} Who
學 ^{haō} learns

‘Whoever’ is rendered by

所 ^{sò} who or which. 凡 ^{Fân} All

Thus

良 ^{leāng} a virtuous 慎 ^{shín} diligently 務 ^{vu} must 交 ^{keaoū} intercourse 凡 ^{Fân} All
友 ^{yèu} friend. 擇 ^{tseē} choose 宜 ^ē suitably 遊 ^{yeú} amusement 所 ^{sò} who

‘Whoever would have an associate, must attentively choose a virtuous friend.’

公 ^{kūng} justly and 交 ^{keaoū} give and 還 ^{hwán} moreover 什 ^{shǎy} utensils & 買 ^{maé} buy and 凡 ^{Fân} All
平 ^{píng} evenly. 易 ^{yǎy} exchange 須 ^{seū} should 物 ^{voě} things 賣 ^{maé} sell 所 ^{sò} those who

‘Whoever buys and sells, should make a point of dealing justly.’

‘Whatever’ is also made by ‘*fân sò* :’ As

必 ^{pě} must be 其 ^{kě} their 之 ^{chē} the 貴 ^{kuei} valuable and 凡 ^{Fân} All
 昂 ^{ngang} high. 價 ^{keá} price 物 ^{vož} things 重 ^{chǐng} heavy 所 ^{sò} which are

‘Whatever articles are valuable, their price must be high.’

The Distributive

Pronoun ‘each’ is made by *mei* 每, each. Thus

員 ^{yuên} dollar. 俾 ^{pě} give 個 ^{kó} (N.) 每 ^{Mei} Each
 一 ^{yǎy} one 人 ^{jín} man 一 ^{yǎy} one

‘Every’ by *kǒ* 各: as, *kǒ heáng* 項各, ‘every sort.’ ‘In every way,’ is thus rendered: *pě pwān* 般百, ‘a hundred ways.’

‘Every way it amounts to the same thing.’

樣 ^{yāng} manner. 一 ^{yǎy} one 是 ^{shé} are 都 ^{toó} all 般 ^{pwān} ways 百 ^{Pě} A hundred

‘Every business requires attention.’

心 ^{shín} heart. 小 ^{searú} little 要 ^{yaou} require 都 ^{toó} all 事 ^{seí} affair 凡 ^{Fân} Every

‘Every person goes.’

去 ^{keù} goes. 不 ^{poó} not 人 ^{jín} man 無 ^{Vá} No

‘Every day.’

天 ^{těen} the same. 天 ^{Těen} Heaven or day

Or

日 ^{jě} day. 日 ^{Jě} Day

‘Either’ is variously rendered.

‘I have not seen either of those persons.’

見 ^{keén} see 都 ^{toó} all 個 ^{kó} (N.) 彼 ^{Pè} There
過 ^{kwó} have. 不 ^{poó} not 人 ^{fín} men 兩 ^{leàng} two

‘Either of them.’

一 ^{yăy} } one. 是 ^{shě} is 不 ^{Poó} Not
個 ^{kó} 那 ^{nâ} which 論 ^{lún} distinguish

The same phrase would also render with propriety—‘any of them.’

‘It is neither of them.’

不 ^{poó} not 兩 ^{Leàng} } Both
是 ^{shě} is. 個 ^{kó}

The Indefinite

Pronouns are variously rendered; the following are a few examples.

‘There are *some* persons whom he delights, but *others* are not much pleased.’

多 ^{tō} much	別 ^{pěě}	所 ^{sò} whom 1	有 ^{Yèu} There are
悅 ^{yuě} please.	的 ^{těě}	喜 ^{hè} makes glad and	人 ^{jīn} men
	他 ^{tā} he (does)	悅 ^{yuě} pleases	家 ^{keā} (a house, N.)
	不 ^{pōō} not	惟 ^{wē} but	他 ^{tā} he 2

} others

‘Amongst you there are *some* wise and virtuous; the *others* are diligent.’

爲 ^{wē} are	善 ^{shén}	些 ^{sěē} a few	爾 ^{Ūrh} You
勤 ^{kīn} diligent	者 ^{chây}	爲 ^{wē} are	之 ^{chē} of 2
辦 ^{pán} managing	其 ^{kě} them	知 ^{chē}	中 ^{chūng} the midst 1
事 ^{seé} business.	餘 ^{yá} beside	者 ^{chây}	有 ^{yèu} have

} good } the rest—the others } wise

‘Any of them.’

一 ^{yǎy}	不 ^{Pōō} Not
個 ^{kó}	論 ^{lún} distinguish
	那 ^{nā} which

} one.

‘A disposition to respect the aged and pity the poor is possessed by *all* men.’

心 ^{shīn}	} heart.	有 ^{yeù} have	人 ^{jīn} men	憐 ^{lēn} pity	敬 ^{Kīng} Respect
也 ^{yà y}		是 ^{shé} this	皆 ^{kaē} all	貧 ^{pīn} the poor	老 ^{laoù} the aged

‘The money, letter, pencils, ink, &c. which were sent have *all* been received.’

入 ^{jō} entered	已 ^é have	等 ^{tāng} &c.	信 ^{sín} letter	付 ^{Foó} Send
矣 ^è	得 ^{tě} obtained	物 ^{voě} things	筆 ^{pěě} pencils	來 ^{laē} come
	收 ^{sheú} received	俱 ^{keū} all	墨 ^{měě} ink	銀 ^{yīn} the money

THE VERB

Is by the Chinese called *sàng tscé* 字生, 'a living word,' in contradistinction from the Noun, which they call *see tseé* 字死, 'a dead word.' (1)

The verb remains the same through every person in both numbers.

The Modes and Tenses are made by auxiliary words, the application of which we shall illustrate by examples : and first of the verb *To Have*.

To Have is expressed by the character *yeù* 有.

INDICATIVE MOOD.

Present Tense.

Singular.

3 他 <i>Tā</i> He, she, or it	2 你 <i>Nè</i> Thou	1 我 <i>Gò</i> I
有 <i>yeù</i> hath or has.	有 <i>yeù</i> hast.	有 <i>yeù</i> have.

Plural.

3 他 <i>Tā</i>	2 你 <i>Nè</i>	1 我 <i>Gò</i>
們 <i>mún</i> } They	們 <i>mún</i> } Ye or you	們 <i>mún</i> } We
有 <i>yeù</i> have.	有 <i>yeù</i> have.	有 <i>yeù</i> have.

(1) The verb is also denominated *tūng tseé* 字動, 'a moving word,' and the Noun *tsing tseé* 字靜, 'a quiescent word.'

'I have a book.'

書 ^{shoō} book. 本 ^{puèn} (N.) 一 ^{yāy} one 有 ^{yeù} have 我 ^{Gò} I

'You have a great deal of cotton.'

多 ^{tō} much 你 ^{Nè} } You
棉 ^{mēn} } cotton. 們 ^{mún} }
花 ^{hwā} } 有 ^{yeù} have
許 ^{heù} very

'He has a chest of opium.'

鴉 ^{yā} } opium. 一 ^{yāy} one 他 ^{Tā} He
片 ^{pēn} } 箱 ^{siang} chest 有 ^{yeù} has

Interrogatively

'What have you to sell?'

賣 ^{maé} to sell? 貨 ^{hó} goods and 甚 ^{shín} } what
物 ^{voē} things 麼 ^{mō} } 你 ^{Nè} You
有 ^{yeù} have

'Have you a pair of tongs?'

有 ^{yeù} have 鐵 ^{tēē} iron 有 ^{yeù} have 你 ^{Nè} You,
鉗 ^{kēēn} tongs 一 ^{yāy} a 尊 ^{tsūn} } Sir,
未 ^{wé} not 把 ^{pā} (N.) 駕 ^{keá} }

‘Have you not a tea pot?’

麼^{mǒ}? 茶^{chá} tea- 是^{shì} is 你^{Nè} You
 壺^{hú} pot 有^{yǒu} have 不^{pǒ} not

‘Say positively, have you that thing or not?’

有^{yǒu} have? 東^{tūng} } 有^{yǒu} have 說^{shuō} speak 你^{Nè} You
 西^{sī} } thing 那^{nā} that 來^{lái} forth 實^{shí} }
 沒^{mò} not 件^{kiàn} (N.) 你^{nè} you 在^{zài} } really

Imperfect Tense.

‘I had.’

Or 有^{yǒu} had. 時^{shí} time 先^{xiān} before 我^{Gd} I
 有^{yǒu} had. 時^{shí} time 前^{qián} prior. 我^{Gd} I
 Or 有^{yǒu} had.* 前^{qián} before 從^{cóng} following 我^{Gd} I

As the verb, and the signs of the Tense are the same through every person, in both numbers, it is unnecessary to write them down at full length.

‘Thou hadst,’ is *Nè siēn shé yèu*; ‘He had,’ *tā siēn shé yèu*.

* Beside these indeterminate expressions, they say, *gò tsāi káng yèu* 有剛纔我, ‘I had just now,’ as in the future, *gò tsèw yèu* 有就我, ‘I shall soon have.’

‘I had a European picture which I have now lost.’

了 <i>leau</i> have.	今 <i>kīn</i> present	洋 <i>yāng</i> ocean	有 <i>yeu</i> had	我 <i>Gò</i> I
	遺 <i>è</i> left	畫 <i>huá</i> picture	一 <i>yāy</i> one	先 <i>siēn</i> before
	失 <i>shě</i> lost	于 <i>yū</i> at	幅 <i>fō</i> (N.)	時 <i>shē</i> time

‘He had a whetstone.’

塊 <i>kuai</i> (N.)	石 <i>shě</i> stone	磨 <i>mó</i> rub	前 <i>tseēn</i> before	他 <i>Tā</i> He
	一 <i>yāy</i> one	刀 <i>taoū</i> knife	有 <i>yeu</i> had	從 <i>tsūng</i> following

‘They formerly had some large rope.’

大 <i>tá</i> large	曾 <i>tsāng</i> already	他 <i>Tā</i>	} They
繩 <i>shíng</i>	有 <i>yeu</i> had	們 <i>mún</i>	
子 <i>tsee</i>	幾 <i>kē</i> a few	先 <i>siēn</i> before	
	條 <i>teuōū</i> (N.)	時 <i>shē</i> time	

Interrogatively

‘Had you before?’

麼 <i>mō</i> ?	有 <i>yeu</i> had	先 <i>siēn</i> before	你 <i>Nè</i> You
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* If a determinate time be mentioned, the usual signs of the tense are omitted. ‘He had last year, *tā shàng nién yeu* 有年上他. ‘I had this morning,’ *Gò kīn tsau yeu* 有早今我. ‘I had yesterday,’ *Gò tsò tseēn yeu* 有天昨我.

Perfect Tense.

'I have had.'

過^{kwō} past. 有^{yeù} had. 經^{kīng} gone by 已^è already 我^{Gd} I

Or

過^{kwō} 有^{yeù} 已^è 我^{Gd}

Or

過^{kwō} 有^{yeù} 經^{kīng} 我^{Gd}

They also use, to denote the same time—

過^{kwō} 有^{yeù} 經^{kīng} 業^{Nēd}

And

過^{kwō} 有^{yeù} 經^{kīng} 曾^{Tsēng}

'I have had a chair for some time.'

乘 ^{shīng} (N.)	有 ^{yeù}	} had	我 ^{Gd} I
	過 ^{kwō}		已 ^è
	轎 ^{keaoù}	} sedan chair	經 ^{kīng}
	子 ^{tscè}		幾 ^{kā} some
	一 ^{yāy} one		久 ^{kēw} length of time

‘He has had several bamboo chairs for a long time.’

椅 ^ě chair	久 ^{kèw} while	他 ^{Tā} He
幾 ^{kē} several	有 ^{yeù}	會 ^{tsāng}
張 ^{chāng} (N.)	過 ^{kwō}	經 ^{kīng}
	竹 ^{chō} bamboo	好 ^{haò} good

} had } has (1)

‘They have had a carriage two years.’

馬 ^{mà} horse	兩 ^{leàng} two	他 ^{Tā}
車 ^{chāy} carriage	年 ^{nién} years	們 ^{mún}
一 ^{yāy} one	有 ^{yeù}	業 ^{ně}
駕 ^{keá} (N.)	過 ^{kwō}	經 ^{kīng}

} They } have

Interrogatively,

‘Have you not yet had a wash-hand-stand?’

盆 ^{pián} vessel	有 ^{yeù}	你 ^{Nè} You
架 ^{keá} stand	過 ^{kwō}	未 ^{wé} not yet
麼 ^{mō} ?	面 ^{měen} face	會 ^{tsāng} have

} had }

(1) The character *嘗* is used in the same sense as *tsāng*.

Pluperfect Tense.

'I had had.'

經	<i>kīng</i> past	我	<i>Gò</i> I
有	<i>yeù</i>	那	<i>ná</i> that
過	<i>kuò</i>	時	<i>shê</i> time
	had.	前	<i>tséén</i> before

Or

曾	<i>Tsāng</i> Already
有	<i>yeù</i>
過	<i>kuò</i>
	had.

'I had had a tooth-pick before that time.'

簪	<i>tseén</i> pick	經	<i>kīng</i> had	我	<i>Gò</i> I
一	<i>yāy</i> one	有	<i>yeù</i>	那	<i>ná</i> that
副	<i>fō</i> (N.)	過	<i>kuò</i>	時	<i>shê</i> time
		牙	<i>yá</i> tooth	前	<i>tséén</i> before
			had		

'The Surgeon had had a silver probe before he came here.'

一	<i>yāy</i> one	銀	<i>yīn</i> silver	經	<i>kīng</i>	前	<i>tséén</i> before	處	<i>chú</i> place	來	<i>lā</i> come	醫	<i>ē</i>	} The surgeon
管	<i>kwān</i> (N.)	針	<i>chīn</i> probe	有	<i>yeù</i>	曾	<i>tsāng</i> had	時	<i>shê</i> time	此	<i>tsee</i> this	生	<i>sāng</i>	
					had									

Interrogatively,

‘Had he not had a boat-oar before that time?’

枝 ^{chē} (N.)	過 ^{kuō} past	不 ^{poō} not	那 ^{Nā} That
麼 ^{mō} ?	三 ^{sān} three	是 ^{shé} is	時 ^{shé} time
	板 ^{pān} plank	會 ^{tsāng} had	候 ^{héu} time
	槳 ^{tseāng} oar	經 ^{kīng} had	前 ^{tsiēn} before
	一 ^{yāy} one	有 ^{yeu} had	他 ^{tā} he

‘No ; he had not.’

有 ^{yeu} had.	他 ^{Tā} He
的 ^{tě}	不 ^{poō} not
	是 ^{shé}

The Future

One of the words by which the future is expressed will not answer to our indeterminate future ‘I shall have,’ but answers to the Greek Paulopost Future, ‘I shall soon have,’ or ‘I shall have presently.’ Thus

有 ^{yeu} have. 就 ^{tséu} shall soon 我 ^{Gō} I

* From this, and various other instances, will be manifest the difficulty, if not the impracticability, of translating literally, every character singly, so as to make sense in the connection in which they stand in the sentence.

'Any length of time is unnecessary, I shall soon have.'

久^{kèw} long time. 用^{yúng} use 有^{yeù} have 我^{Gò} I
了^{leaoù} 幾^{kē} any 不^{pō} no 就^{tsèw} shall soon

As 'will,' in the first person in both numbers denotes *purpose*, and 'shall,' in the second and third persons denotes necessity, either from a promise or threat, they require a different rendering from 'shall,' in the first person, which merely foretels, and 'will,' in the second and third persons which denotes the same. An approximation to the import of 'I will soon have,' may be made in these several ways.

有^{yeù} have. 就^{tsèw} will soon 想^{seāng} think or intend (that I) 我^{Gò} I

Or

有^{yeù} to have. 就^{tsèw} soon 要^{yaou} want 我^{Gò} I

Or

有^{yeù} have. 必^{pě} must 就^{tsèw} soon 我^{Gò} I

'I will soon have a few arm chairs placed in the library.'

樓^{lō} loft. 擺^{puè} placed 圈^{keuēn} round 有^{yeù} have 我^{Gò} I
在^{tsaé} to be in 手^{shòw} hand 幾^{kē} a few 要^{yaou} will
書^{shō} the book 椅^ě chairs 張^{chāng} (N.) 就^{tsèw} soon

'I will soon have some business which I must request you to attend to speedily.'

辦^{pán} to perform. 赶^{kàn} urgently. 請^{tsung} request 事^{seé} business 要^{yaou} will 我^{Gò} I
快^{kuǎ} haste 你^{nè} you 必^{pě} must 有^{yeù} have 就^{tsèw} soon

‘I tell you in truth, that they shall soon have a saddle ready, to lend to you, Sir, for your use.’

你 ^{ně} you	架 ^{keá} (N.)	就 ^{tsèw} soon	你 ^{ně} you	我 ^{Gò} I
用 ^{yúng} to use.	便 ^{peén} ready	有 ^{yeù} have	聽 ^{tǐng} to hear	實 ^{shě} reality 2
	借 ^{tseáy} to lend,	馬 ^{mà} horse	他 ^{tā}	在 ^{tsaé} in 1
	尊 ^{tsūn}	鞍 ^{ngān} saddle	們 ^{mún}	說 ^{shuō} tell
	駕 ^{keá}	一 ^{yāy} one	必 ^{pě} must	與 ^{yú} to

Sir they

The Future Tense

Is made by *tseāng* 將, about (to be ;) *tseāng laé* 來將, about to come, and *hóu* 後, afterwards; *hóu laé* 來後, after come.

‘I shall have.’

有 ^{yeù} have.	將 ^{tseāng} shall	我 ^{Gò} I
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‘We shall not have books, and of course cannot greatly advance in learning.’

文 ^{wán} literature.	得 ^{tě} can	書 ^{shoō} books,	來 ^{laé} (coming)	我 ^{Gò}
	大 ^{tā} greatly	則 ^{tsě} hence	不 ^{pō} not	們 ^{mún}
	進 ^{tsún} enter	不 ^{pō} not	有 ^{yeù} have	將 ^{tseāng} shall

We

‘I am apprehensive that they will have a foul wind.’

風 ^{fūng} wind.	遭 ^{tsaō} to meet	將 ^{tseāng} will	他 ^{tā}	恐 ^{Kūng} Apprehend (and)
	逆 ^{ně} adverse	有 ^{yeù} have	們 ^{mún}	怕 ^{pá} fear

they

'I hope, Sir, that you will have what you wish.'

悅 ^{yuè} likes.	心 ^{shīn} heart	將 ^{tseāng} will	老 ^{laou} aged	} you, Sir,	我 ^{Gò} I
	所 ^{sò} that which	有 ^{yeù} have	爺 ^{yāy} father		望 ^{wáng} hope

The remarks made above respecting 'shall and will,' apply in each future tense.

'I will have that.'

那 ^{ná}	} that.	必 ^{pěi} of necessity	我 ^{Gò} I
箇 ^{kó}		有 ^{yeù} have	將 ^{tseāng} shall

'Do not be afraid, you shall have that—indeed you shall.'

便 ^{peén} suitable	有 ^{yeù} have	後 ^{hóu} after	不 ^{Poó} Not
是 ^{shé} is.	那 ^{ná}	來 ^{laé} coming	怕 ^{pá} fear
	個 ^{kó}	必 ^{pěi} must	你 ^{ně} you

When a determinate time is mentioned, the signs of the future are generally omitted.

'I shall have to-morrow.'

纔 ^{tsaē} shall	我 ^{Gò} I	} to-morrow
有 ^{yeù} have.	明 ^{míng}	
	天 ^{tēn}	

P p

‘Next year he will have.’

有 ^{yeù} have. 方 ^{fāng} well then 年 ^{nién} year 明 ^{míng} bright (next) 他 ^{Tā} He

Interrogatively

‘Will he to-morrow have?’

將 ^{tseāng} will 他 ^{Tā} He
有 ^{yeù} have 明 ^{míng} bright
麼 ^{mǒ} or not? 天 ^{tiēn} heaven } to-morrow

‘Will he have an umbrella the day after to-morrow?’

麼 ^{mǒ} or not? 有 ^{yeù} have 他 ^{Tā} He
雨 ^{yǔ} rain 後 ^{hóu} after
傘 ^{sǎn} umbrella 天 ^{tiēn} day } day after to-morrow

‘Will you have this?’

這 ^{chě} } this? 你 ^{Nè} You
箇 ^{kó} } 悅 ^{yuě} like
有 ^{yeù} to have

Or

這 ^{chě} } this? 你 ^{Nè} You 2
箇 ^{kó} } 肯 ^{kǎng} will 1
受 ^{shóu} receive

Second Future Tense.

'I shall have had.'

了^{leaou} perfected. 過^{kwō} past 有^{yeu} have 將^{tseāng} shall 我^{Gd} I

'I have not any this winter; it is necessary that you wait till next mid-summer, when I think I shall have had some.'

必 ^{pě} must	那 ^{nā} that	來 ^{laē} coming	未 ^{wē} not	今 ^{Kin} This
將 ^{tseāng} shall	時 ^{shē} time	年 ^{nēn} year	有 ^{yeu} have;	歲 ^{suy} year
有 ^{yeu} have	前 ^{tsēn} before	夏 ^{heā} summer's	務 ^{woō} must	冬 ^{tung} winter
過 ^{kwō} past	我 ^{Gd} I	至 ^{chē} utmost	須 ^{seu} necessarily	季 ^{ké} season
了 ^{leaou} perfected.	想 ^{seāng} think	節 ^{tseē} the term;	俟 ^{seē} wait	總 ^{tsung} altogether

IMPERATIVE MOOD.

'Let me have,' i. e. permit me to have, is

有^{yeu} to have. 我^{Gd} me 許^{Heu} Permit

Or

有^{yeu} to have. 我^{Gd} me 准^{Chun} Allow

'Have thou,' as a command or entreaty, cannot be rendered but by

有^{yeu} have. 你^{nè} thou 要^{yaou} will (that) 我^{Gd} I

Or

有^{yeù to have.} 你^{nè you} 着^{chō order} 我^{Gò I}

As an entreaty

有^{yeù to have.} 你^{nè you} 愛^{wáé wish} 我^{Gò I}

Or

有^{yeù to have.} 你^{nè you} 勸^{keuén exhort} 我^{Gò I}

‘Have patience.’

之^{chē of 2} 忍^{jín} } patience 3
心^{shín heart. 1} 耐^{naé} }
你^{Nè You}
用^{yúng use}

‘Let (or permit) him (to) have.’

有^{yeù to have.} 他^{tā him} 許^{Heù Permit}

‘Let us have.’

有^{yeù to have} 許^{Heù Permit}

我^{gò} }
們^{mún} } us

‘Let us have gratitude,’ as an exhortation in the first person plural.

心^{shín heart.} 恩^{wēn favour ;—} 有^{yeù have} 即^{tsëé immediately} 我^{Gò} }
之^{chē the} 報^{paóú to recompense} 宜^{é should} 們^{mún} } we

‘Have ye, or do ye have.’

即 ^{tsěě} instantly 你 ^{Nə} } You
有 ^{yeù} have. 們 ^{mún} }

Or

即 ^{tsěě} instantly 你 ^{nə} } you 我 ^{Gò} I
有 ^{yeù} to have. 們 ^{mún} } 欲 ^{yō} wish

‘Let them have.’

有 ^{yeù} to have. 許 ^{Heù} Permit
他 ^{tā} } them
們 ^{mún} }

POTENTIAL MOOD.

Present Tense.

‘I may have.’

有 ^{yeù} have. 我 ^{Gò} I
可 ^{kò} } may
以 ^ì }

‘I can have.’

有 ^{yeù}
have.

我 ^{Gò}
I

可 ^{kò}

能 ^{náng}

} can

‘You may have that when you please.’

那 ^{nâ}

件 ^{kěén}

物 ^{voǝ}
thing.

} that

可 ^{kò}

以 ^è

有 ^{yeù}
have

} may

你 ^{Nè}
You

隨 ^{súy}

意 ^è
wish

according to

‘He can have that precious stone.’

寶 ^{paou}
precious

石 ^{shě}
stone.

有 ^{yeù}
have

那 ^{nâ}

件 ^{kěén}

} that

他 ^{Tā}
He

可 ^{kò}

能 ^{náng}

} can

Interrogatively

‘May I have?’

有 ^{yeù}
have

我 ^{Gò}
I

麼 ^{mǎ}
or not?

可 ^{kò}

以 ^è

} may

‘How can he not have a master to teach him?’

乎 ^{hoô}	先 ^{siên}	可 ^{kô}	他 ^{Tû}
?	生 ^{sāng}	能 ^{nāng}	豈 ^{kě}
	教 ^{keaoû}	有 ^{yeù}	不 ^{poô}
	to teach	have	not

} a master } can

Imperfect Tense.

‘I might have.’

‘Seven months ago I might have bought several houses.’

間 ^{kěén}	買 ^{maè}	月 ^{yuē}	我 ^{Gò}
(N.)	bought	moons	I
	房 ^{fāng}	可 ^{kô}	先 ^{siên}
	rooms	以 ^ì	before
	屋 ^ô	有 ^{yeù}	七 ^{tsě}
	houses	have	seven
	幾 ^{kě}		個 ^{kô}
	several		(N.)

} might

‘You could have.’

‘Last year you could have bought ten Mow of land at 30 tales per Mow.’

兩 ^{làng}	每 ^{méi}	有 ^{yeù}	你 ^{Nè}
tale.	each	have	You
	畝 ^{Mow}	買 ^{maè}	上 ^{shàng}
	Mow	bought	above
	銀 ^{yīn}	田 ^{teén}	年 ^{něén}
	silver	field	year
	三 ^{sān}	十 ^{shě}	可 ^{kô}
	thrice	ten	能 ^{nāng}
	十 ^{shě}	畝 ^{Mow}	
	ten	Mow;	

} might

‘I would,’ denoting purpose,

‘If I had known that affair yesterday, I would have come and consulted with you.’

有 ^{yeù} have	那 ^{nâ}	} that	若 ^{Jō} If
來 ^{laê} come	件 ^{kēén}		我 ^{gò} I
與 ^{yú} to	事 ^{seé}	} affair	昨 ^{tsò}
你 ^{nè} you	情 ^{tsūng}		天 ^{tēn}
斟 ^{chīn} 酌 ^{chò}	} to consult.	我 ^{gò} I	纔 ^{tsaě} had
		即 ^{tsēē} instantly	知 ^{chē}
	要 ^{yaou} would		道 ^{taou}
			} known

‘You would,’ denoting that which would follow in consequence of some thing mentioned or understood.

‘If you had come yesterday, you would have seen him, for he was here at that time.’

在 ^{tsaé} was	那 ^{nâ} that	有 ^{yeù} have	來 ^{laê} come	若 ^{Jō} If
這 ^{chě}	時 ^{shē} time—	見 ^{kēén} seen	了 ^{leaoù} had	你 ^{nè} you
裏 ^{lě}	} here.	節 ^{tseē} portion	他 ^{tā} him;	你 ^{nè} you
		他 ^{tā} he	蓋 ^{kaé} for	則 ^{tsē} would then
				昨 ^{tsò}
				天 ^{tēn}
				} yesterday

‘My Brother was here yesterday; if you had come you would have seen him.’

見 kēn seen	時 shē time	裏 lè place;	昨 tsò	} yesterday	我 Gò My
他 tā him.	來 luē come	如 joó if	天 tēn		兄 heung
	就 tsèw then would	你 nè you	在 tsaé in		弟 té
	有 yeù have	那 nā that	這 chě this		是 shé was

Tsèw 就, which above is given as forming the Paulo-post future, denotes ‘presently, hence, of course,’ &c.

‘Should,’ denoting ‘duty, obligation,’ &c.

‘Hitherto you should have attended diligently to what the master said.’

出 chū out	先 siēn	} the master	該 haē ought	向 Heáng	} Hitherto
來 luē come	生 sāng		有 yeù to have	來 laē	
的 tēz the	所 sò which		慎 shín diligently	你 nè you	
話 huá words.	講 keàng spoke		聽 tǐng heard	應 yīng should and	

‘I should have,’ denoting that which follows of course.

‘If I had heard sooner of that affair, I should have gone to assist them.’

幫 pāng to aid and	我 Gò I	聽 tǐng heard	若 Jō If
助 tsóh assist	則 tsē would then	那 nā	我 Gò I
他 tā	有 yeù have	件 kēn	越 yuē more
們 mún	去 keū gone	事 scé affair;	早 tsaò soon

Interrogatively,

‘How might I not have obtained profit yesterday?’

耶 ^{yāy}	有 ^{yeù} have	昨 ^{tsʰ}	} yesterday	我 ^{Gd} I (1)
	得 ^{tě} obtained	天 ^{těēn}		豈 ^{kě} how (2)
	利 ^{lé}	可 ^{kò}	} might	不 ^{poō}
	息 ^{scě} profit	以 ^è		是 ^{shé} not

‘How could he have ability to perform it well!’

哉 ^{tsaē}	妥 ^{tō}	} well	做 ^{tsó}	} to per- form it	力 ^{lěē}	} ability	能 ^{nāng} could	他 ^{Tā} He
	當 ^{tāng}		得 ^{tě}		量 ^{leáng}		有 ^{yeù} have	安 ^{ngān} how

‘If he had before asked you to do it, would you have gone and done it?’

否 ^{feì} or not.	肯 ^{kāng} would	你 ^{nè} you	曾 ^{tsāng} already	如 ^{Joō} If
	去 ^{kéu} go	辦 ^{pán} to do (it)	有 ^{yeù} had	他 ^{tā} he
	辦 ^{pán} and do it	你 ^{nè} you	請 ^{tsung} requested	先 ^{siēn} before

‘If he had adopted this mode of acting, would it not have been better.’

耶 ^{yây} ?	就 ^{tsèw} then	辦 ^{pán} acting	用 ^{yung} used	若 ^{Jō} If
	爲 ^{wei} been	法 ^{fā} rule	這 ^{chě} this	他 ^{tā} he
	更 ^{kāng} more	不 ^{poō}	樣 ^{yāng} manner	先 ^{siēn} before
	好 ^{haóu} good	是 ^{shě}	的 ^{těē} of	有 ^{yeà} had

} would it not

‘Should he not have acted thus?’

是 ^{shě} is	有 ^{yeù} to have	他 ^{Tā} He
不 ^{poō} not	如 ^{joō} as	曾 ^{tsāng}
是 ^{shě} is?	此 ^{tscē} this	經 ^{kīng}
	辦 ^{pán} acted,	應 ^{yīng}

} ought

‘If I had come yesterday, should I not have seen him?’

麼 ^{mō} ?	就 ^{tsèw} then	來 ^{laē} came,	若 ^{Jō} If
	有 ^{yeù} have	我 ^{gò} I	我 ^{gò} I
	見 ^{kēén} seen	不 ^{poō}	昨 ^{tsō}
	他 ^{tā} him	是 ^{shě}	天 ^{tēén}

} not

} yesterday

Perfect Tense.

‘I may or can have had.’

‘I do not remember fully; I may have had—but it is uncertain.’

定 ^{tíng} certain.	有 ^{yeù}	} have had:	我 ^{gò} I	實 ^{shě}	} really;	我 ^{Gò} I (do)
過 ^{kwò}	曾 ^{tsāng}		在 ^{tsaé}	不 ^{poō} not		
亦 ^{yäy} yet	經 ^{kīng}		哉 ^{hwä}	} remember		
未 ^{wē} not	可 ^{kò} may		者 ^{chây}			得 ^{tě}

Or

‘I may have had.’

有 ^{yeù}	} have had.	從 ^{tsúng}	} before	哉 ^{Hwä}	} Perhaps
過 ^{kwò}		前 ^{tsiēn}		者 ^{chây}	
		曾 ^{tsāng} already		我 ^{gò} I	

‘That thing is what he cannot have had.’

的 ^{tě} the thing.	已 ^è	} already	他 ^{tā} he	那 ^{Ná}	} That
	經 ^{kīng}		所 ^{sò} that which	件 ^{kěén}	
	有 ^{yeù}	} have had	不 ^{poō} not	物 ^{voē} thing	
	過 ^{kwò}		能 ^{nāng} can	是 ^{shé} is	

Interrogatively,

'Why can he not have had that?'

耶 ^{yāy}	那 ^{nā}	能 ^{nāng}	不 ^{pō}	因 ^{Yin}
?	件 ^{kēn}	有 ^{yeu}	是 ^{shé}	Because of
	物 ^{vo}	過 ^{kwō}	會 ^{tsūng}	何 ^{hó}
	thing		already	what
				他 ^{tā}
				he

Pluperfect Tense.

'I might could, would, or should have had.'

'Two years ago I might have had several silver soup-spoons.'

把 ^{pā}	湯 ^{tāng}	有 ^{yeu}	我 ^{gò}	前 ^{Tsēn}
(N.)	soup-	過 ^{kwō}	I	Before
	羹 ^{kāng}		可 ^{kò}	兩 ^{leang}
	spoons			two
	幾 ^{kē}	銀 ^{yīn}	以 ^è	年 ^{niēn}
	several	silver		years

'When your father was alive, you could have had a very pleasant place to live in.'

地 ^{té}	得 ^{tě}	你 ^{nè}	令 ^{Ling}
方 ^{fāng}	過 ^{kwō}	可 ^{kò}	Your father
		能 ^{nāng}	尊 ^{tsūn}
			remained
居 ^{keū}	好 ^{hau}	有 ^{yeu}	在 ^{tsaé}
住 ^{chú}	趣 ^{tseū}	have	時 ^{shé}
	pleasant		whilst

‘The month before last I could have had bought a great quantity of tea, but I did not then know what your determination was.’

如 ^{jóó}	得 ^{tě}	許 ^{heù}	我 ^{Gò}
何 ^{hó}	知 ^{chē}	多 ^{tō}	前 ^{t'scēn}
	道 ^{taoú}	茶 ^{cha}	箇 ^{kó}
	你 ^{nè}	葉 ^{yay}	月 ^{yuě}
	的 ^{těē}	惟 ^{wé}	可 ^{kò}
	主 ^{chu}	當 ^{tāng}	能 ^{nāng}
	意 ^è	時 ^{shē}	買 ^{maè}
		不 ^{poó}	了 ^{leaoù}

what. could a great deal of I
 know tea the former
 your leaf, (N.)
 but moon
 deter- at that could
 mination time
 bought

‘If at that time he had had more knowledge, he would not have had behaved in this manner.’

樣 ^{yáng}	不 ^{poó}	得 ^{tě}	他 ^{tā}	若 ^{Jō}
的 ^{těē}	是 ^{shě}	見 ^{kěén}	越 ^{yuě}	那 ^{nā}
行 ^{híng}	有 ^{yeù}	識 ^{shě}	發 ^{fā}	時 ^{shē}
爲 ^{weí}	這 ^{chě}	他 ^{tā}	有 ^{yeù}	節 ^{tsěē}

manner not possessed he If
 have knowledge more that
 beha- time
 viour. this

‘Before he fell down, you *should have had* told him to be careful; that he was not permitted to go up hastily.’

來 laè to come.	許 heù allowed	他 tā him	應 yíng	} should	下 hiá down	他 Tā He
	急 keě in hurry	小 seuò	當 tāng		之 chē the	未 wé not
	速 sō and haste	心 shín	預 yú previously have		先 siēn before,	曾 tsāng yet
	上 shàng up	不 poō not	囑 chō told		你 nè you	跌 tēē fallen

Interrogatively,

‘If before that time he had pleased to act thus, why could he not have had done it?’

去 keú go	豈 kě how	有 yeù to have	若 jō if	那 Ná That
辦 pán to act	不 poō not	如 joō as	他 tā he	時 shē time
乎 hoō ?	可 kō	此 tseē this	歡 huōn rejoiced	之 chē the
	能 nāng	行 híng acted:	喜 hè gladly	前 tsēn before

SUBJUNCTIVE MOOD.

Present Tense.

‘If I had.’

	有 yeù have.	我 gō I	若 Jō If
Or			
	有 yeù have.	我 gō I	如 Joō If
		R	

‘If thou have.’

有^{yeù} have, &c. 你^{nè} thou 若^{Jō} If

The same in every person in both numbers.

‘If you have a few articles, you had better sell them, for the price is now very high.’

價 ^{keá}	} the price (is)	好 ^{haò}	貨 ^{hó}	若 ^{Jō}
錢 ^{tseén}		因 ^{yīn}	賣 ^{maé}	你 ^{nè}
太 ^{tuě}		目 ^{mō}	去 ^{keú}	有 ^{yeù}
高 ^{kaō}		下 ^{heá}	更 ^{kāng}	些 ^{sěē}
				些 ^{sěē}

Imperfect Tense.

‘If I formerly had that thing, it is now lost.’

已 ^è	} already is	那 ^{ná}	} that	若 ^{Jō}
經 ^{kīng}		件 ^{kěén}		我 ^{gō}
失 ^{shě}	} lost.	東 ^{tūng}	} thing,	從 ^{tsūng}
了 ^{leaou}		西 ^{sē}		前 ^{tsěén}
		其 ^{kē}		有 ^{yeù}
				有 ^{had}

‘If I had, I would soon lend to you—What is there to hinder?’

妨 ^{fāng} obstacle (in)	你 ^{nè} you :	就 ^{tsèw} then soon	若 ^{Jō} If
之 ^{chē} the	亦 ^{yäy} also	借 ^{tsedj} lend	我 ^{gō} I
事 ^{seē} thing.	何 ^{hō} what	與 ^{yü} to	有 ^{yeù} had ;—

Perfect Tense.

‘If I have had,’ &c.

‘If he have had that in his house, why did he not mention it?’

曾 ^{tsāng} yet	家 ^{keā} house	這 ^{chě} this	若 ^{Jō} If
說 ^{shuō} mention	裏 ^{lě} within	物 ^{voě}	他 ^{tā} he
知 ^{chē} to know.	因 ^{yīn} because of	件 ^{kěén}	曾 ^{tsāng}
	何 ^{hō} what	在 ^{tsaē} remaining	經 ^{kīng}
	他 ^{tā} he	自 ^{tseē}	有 ^{yeù}
	未 ^{wé} not	已 ^{kè}	過 ^{kwō}

} thing
} already
} his
} has had

‘If you have had this for some time, why did you not let me know?’

過 ^{kwō} to	何 ^{hō} what	這 ^{chě}	幾 ^{kē} some	若 ^{Jō} If
我 ^{gō} me	未 ^{wé} not	件 ^{kěén}	久 ^{kèw} long time	你 ^{nè} you
知 ^{chē}	曾 ^{tsāng} yet	物 ^{voě} thing	有 ^{yeù}	業 ^{něē}
道 ^{taoú}	說 ^{shuō} tell	因 ^{yīn} because of	過 ^{kwō}	經 ^{kīng}

} to know.
} have had
} already

Pluperfect Tense.

‘If I had had,’ &c.

‘If before you came, I had had the thing which you wanted, I must have presented it to you.’

你 ^{nè} you.	我 ^{gò} I	此 ^{tsee} this	前 ^{tsëen} before	若 ^{Jō} If
	必 ^{pě} must	物 ^{voë} thing	我 ^{gò} I	你 ^{nè} you
	有 ^{yeù} have	你 ^{nè} you	曾 ^{tsāng} had	來 ^{laë} came
	送 ^{sung} present-	所 ^{sò} which	經 ^{kīng}	時 ^{shê} time
	過 ^{kwō} ed (it to)	取 ^{tseù} wanted,	有 ^{yeù} had	之 ^{chē} the

Paulo-post Future.

‘If I shall soon have.’

有 ^{yeù} have.	就 ^{tsèw} shall soon	我 ^{gò} I	若 ^{Jō} If
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First Future.

‘If I shall have.’

‘If, next year, I shall have a few things to sell, I shall inform you.’

聽 ^{tīng} to hear.	我 ^{gò} I	有 ^{yeù} have	若 ^{Jō} If
	就 ^{tsèw} shall	些 ^{sē} a few	我 ^{gò} I
	告 ^{kaoú} inform	貨 ^{hō} articles	明 ^{mīng} next year
	訴 ^{soó}	物 ^{voë}	年 ^{nēn}
	你 ^{nè} you	賣 ^{maé} to sell,	將 ^{tsēng} shall

‘If I shall have tea, I must present a chest to you.’

過 ^{kwō} to	送 ^{sung} present	我 ^{gō} I	有 ^{yeù} have	若 ^{Jō} If
你 ^{nē} you.	一 ^{yāy} a	必 ^{pě} must	茶 ^{chā} tea	我 ^{gō} I
	箱 ^{siāng} chest	定 ^{tīng} certainly	葉 ^{yāy} leaf,	將 ^{tseāng} shall

Second Future.

‘If I shall have had.’

‘Wait till December next year: if before that time I shall have had, when you come I will let you know.’

過 ^{kwō} to	你 ^{nē} you	到 ^{taoú} arrived,	月 ^{yuē} moon;	等 ^{Tāng} Wait
你 ^{nē} you	來 ^{laē} come	我 ^{gō} I	若 ^{jō} if	待 ^{taé} till
知 ^{chē} to know.	時 ^{shē} time	將 ^{tseāng} shall	那 ^{nā} that	明 ^{mīng} next
道 ^{taoú}	我 ^{gō} I	有 ^{yeù} have	一 ^{yāy} one	年 ^{nēn} year
	必 ^{pě} must	過 ^{kwō} had	時 ^{shē} time	十 ^{shē} ten
	講 ^{keāng} tell	了 ^{leaoú}	未 ^{wé} not	二 ^{ārē} two (i. e. 12th.)

THE INFINITIVE MOOD*

Is expressed by the simple character *yeù* 有 to have: As,

‘I love to have.’

有 *yeù* to have. 愛 *waé* love 我 *Gò* I

‘To have,’ beginning a sentence, is expressed by *è yeù* 有以, to have, as,

‘To have a great abundance of wealth, and not impart any to the poor, aged man—How is that goodness?’

老 <i>laou</i> aged	而 <i>urh</i> and	以 <i>E</i> To
人 <i>jín</i> people;	從 <i>tsúng</i>	有 <i>yeù</i> have
豈 <i>kê</i> how	不 <i>poó</i>	財 <i>tsaé</i>
爲 <i>wéi</i> constitute	賜 <i>tsee</i> impart	帛 <i>pě</i>
善 <i>shén</i> goodness	與 <i>yú</i> to	豐 <i>fūng</i>
乎 <i>hoó</i> !	窮 <i>keúng</i> poor	盛 <i>shíng</i>

} never } wealth } in abundance

THE PRESENT PARTICIPLE.

‘Having.’

‘He having a great quantity, shared a little to other persons.’

別 <i>pěé</i> other	分 <i>fūn</i> shared	許 <i>heú</i>	他 <i>Tá</i> He
人 <i>jín</i> persons.	些 <i>sěé</i> a little	多 <i>tō</i>	既 <i>ké</i> when
	與 <i>yú</i> to	則 <i>tsé</i> then	有 <i>yeù</i> had

} a great deal, } having

* If the Optative Mood were inserted, it would be rendered by *Gò yuén yeù* 有願我, ‘I wish or desire, to have’—and also by a peculiar phrase, *Gò pā poó tē yeù* 有得不巴我, ‘I stop not can to have,’ i. e. ‘I wish to have.’

Perfect Participle.

'Had.'

過 *kwō* 有 *Yeu*

COMPOUND PERFECT.

'Having had.'

'He *having had* a large fortune, indulged his passions without restraint.'

意 <i>é</i> will (and)	本 <i>puèn</i> original	有 <i>yeu</i>	他 <i>Tā</i> He
肆 <i>scé</i> irregular	業 <i>neè</i> property,	過 <i>kwō</i>	既 <i>kè</i>
慾 <i>yō</i> desire.	任 <i>jîn</i> indulged (his)	大 <i>tā</i> large	曾 <i>tsāng</i>

} had
} having

Although in conversation, and in detached sentences, the moods and tenses can be expressed determinately, as above, yet, in good composition, which is much more laconic than the spoken language, the signs of the tenses are not so fully employed, but much is left to be gathered from the scope of the passage. And although in some of the above cases, several different signs of the same tense are used together, to shew that it may be done, for the sake of greater precision, it is not to be understood always necessary.

The Substantive Verb 'To Be,' *shé* 是, is not capable of any combination with other words that will correspond to the several Moods and Tenses of the English Verb. We shall shew by examples how the verb 'to be,' is rendered in Chinese.

INDICATIVE MOOD.

Present Tense.

'I am,' &c.

'I am an old man.'

人 ^{jín} man. 老 ^{laò} old 是 ^{shé} am 我 ^{Gò} I

'You are intelligent.'

聰 ^{tsūng} 明 ^{mīng} 的 ^{te} } intelligent. 你 ^{Nè} You 是 ^{shé} are

'He is a good man.'

人 ^{jín} man. 善 ^{shén} a good 是 ^{shé} is 他 ^{Tā} He

'We are poor persons.'

人 ^{jín} persons. 是 ^{shé} are 我 ^{Gò} 們 ^{mún} } We 貧 ^{pín} poor

‘They are not proud.’

驕	keaoû	}	proud.	他	Tā	}	They
傲	ngao			們	mún		
的	těě			不	poō not		
				是	shé are		

‘Am, art, is, are,’—are also rendered by *hé* 係; *weí* 爲; *tsaé* 在; *shǒ* 屬.

‘This is mine.’

我	gò	}	mine.	這	Chě	}	This
的	těě			箇	kó		
				係	hé is		

‘I am come from Fo-keen.’

福	Fó	}	Fo-keen	我	Gò I
建	keen			係	hé am
來	laé come.			由	yéw from

‘He is a good son; he always loves and respects his father and mother.’

父	fó father	愛	wáé loves (and)	他	tā he	好	haó good	他	Tā He
母	mó mother.	敬	kíng respects	常	cháng always	子	tsee son	爲	wéi is

‘The book is here.’

這 ^{chě} } here. 書 ^{Shoō} The book
裏 ^{lè} } 在 ^{tsaé} is

‘This affair is greatly in opposition to the prohibitions.’

違 ^{wel} opposed to 大 ^{tá} greatly 此 ^{Tscē} This
禁 ^{kín} the prohibitions. 属 ^{shō} is 情 ^{tsing} affair

‘That is his,’ is expressed by

属 ^{shō} belongs to 那 ^{Ná} } That
他 ^{tā} him. 箇 ^{kó} }

‘Am, is,’ &c. are often included in the adjective or verb. As,

‘I am hungry.’

餓 ^{gò} is hungry. 肚 ^{tó} belly 我 ^{Gò} My

‘He is sorry.’

他 ^{Tā} He
憂 ^{yeū} } is sorry.
悶 ^{mún} }

'I am very glad.'

歡 ^{hwōn} }
喜 ^{hè} } am glad.
我 ^{Gd. I}
十 ^{shě ten} }
分 ^{fūn parts} } very

Interrogatively,

'Am I my brother's keeper?'

照 ^{chaoú} }
拂 ^{foě} } keeper
者 ^{chàuy} }
乎 ^{hoô ?} }
我 ^{Gd. my}
兄 ^{heūng} }
弟 ^{té} } brother
之 ^{chě 's} }
我 ^{Gd. I}
豈 ^{kě how}
是 ^{shé am}
爲 ^{weí constituted}

'Are you not the man who came yesterday?'

麼 ^{mō ? (1)}
來 ^{lué came}
之 ^{chē the}
人 ^{jín man}
昨 ^{tsō} }
天 ^{tě'n} } yesterday
所 ^{sò who}
你 ^{Nè You}
不 ^{pōō not}
是 ^{shé are}

Affirming strongly is put in the interrogative form ; thus,

(1) 'Is it, or is it not?' *shé pōō shé 是不是*, is, not is? generally follows the proposition with which it is connected, *shé feū 否是*, 'is it, or not?' which denotes the same, either precedes or follows the proposition connected with it.

乎 ^{hoô} ?	來 ^{laē} came	昨 ^{tsô}	} yesterday	爾 ^{ŭrh} You
	之 ^{chē} the	天 ^{tēn}		豈 ^{kē} how
	人 ^{jīn} man	所 ^{sô} who		非 ^{feī} not

‘How are you not the man who came yesterday?’

Shé 是 ‘is,’ also denotes that which is *right*; *poô shé* 是不, not is, denotes that which is *wrong*.

是 ^{shé} is,	不 ^{poô} not	誰 ^{shŭy} who	是 ^{shé} is	誰 ^{Shŭy} Who
-------------------------	-------------------------	--------------------------	------------------------	--------------------------

i. e. ‘Who is right, and who wrong.’

It is said,

是 ^{shé} is,	不 ^{poô} not	有 ^{yeù} have	我 ^G I
-------------------------	-------------------------	--------------------------	---------------------

i. e. ‘I am wrong,’ or ‘I am in fault.’

Right and wrong are also expressed by *shé* 是 ‘is, and *feī* 非, not,’ united. Thus,

也 ^{yăy}	知 ^{chē} know	所 ^{sô} that which	爾 ^{ŭrh} you	非 ^{feī} not,	是 ^{Shé} Is,
------------------	--------------------------	-------------------------------	-------------------------	--------------------------	-------------------------

i. e. ‘You know right from wrong.’ (1)

Shé feī sometimes occur together, when a pause in reading or speaking is required after *shé*, which alters the sense. Thus

(1) *Mäng tsee* 子孟.

知 ^{chē}	} knows,	淺 ^{tseēn}	之 ^{chē}	中 ^{Chūng}	} Chung-yung (1)
也 ^{yǎy}		學 ^{hāo}	道 ^{taoú}	庸 ^{yūng}	
		者 ^{chây}	是 ^{shé}	性 ^{síng}	
		所 ^{sò}	非 ^{feī}	理 ^{lè}	
		that which	not	reason	

i. e. 'The doctrines of *Chūng-yūng*, respecting nature and reason, are not understood by the partially learned.'

事 ^{see} business. 之 ^{chē} the 非 ^{feī} wrong 是 ^{shé} Right

And

人 ^{jīn} man, 之 ^{chē} the 非 ^{feī} wrong 是 ^{shé} Right

Are expressions which denote affairs and persons of doubtful, indeterminate character, in which the bad preponderates. It is said,

非 ^{feī}	是 ^{shé}	者 ^{chây}	是 ^{shé}	來 ^{Laē}
and not	is	the person who	is	Comes
人 ^{jīn}	是 ^{shé}	便 ^{peēn}	非 ^{feī}	說 ^{shuō}
man—	an is	of course	not	to speak

i. e. 'He who comes (busily) saying this (person) is right, and that wrong, is himself a doubtful character.'

'I am engaged,'—the Chinese express by *gò yeù see* 事有我, 'I have business.' They say,

(1) The second of the *Sé shoō* 書四, or Four books of Confucius.

好 ^{haò} good, — 相 ^{shang} mutually 在 ^{tsai} are 属 ^{shǒ} related 家 ^{keā} family 大 ^{Tá} Great

i. e. 'We are all on good terms.'

The phrase 'What is he?' *i. e.* what occupation—they render by

麼 ^{mǒ} ? 甚 ^{shín} what 作 ^{tsǒ} do 是 ^{shé} is 他 ^{Tá} He

Imperfect Tense.

'I was,' &c.

'When I met him, *I was* riding upon the road.'

馬 ^{mà} a horse. 上 ^{shàng} upon 在 ^{tsai} situated 我 ^{gò} I 之 ^{chē} the 遇 ^{Yú} Met
騎 ^{ke} riding 路 ^{loó} the road 是 ^{shé} was 時 ^{shē} time 他 ^{tā} him

'*He was* here yesterday.'

在 ^{tsai} was 他 ^{Tā} He
這 ^{chě} } here. 昨 ^{tsǒ} } yesterday
裏 ^{lè} } 天 ^{tēn} }

'*They were* once at Peking.'

一 ^{yǎy} one 北 ^{pě} the north 到 ^{taoú} go to 他 ^{Tā} }
次 ^{tseě} time. 京 ^{kīng} capital 過 ^{kuó} passed } were at 們 ^{mún} } They

Interrogatively,

‘Were you here when he came?’

麼 ^{mō}	此 ^{tscē}	同 ^{túng}	時 ^{shē}	他 ^{Tā}
?	thi ^s	with him	time	He
	處 ^{chū}	在 ^{tsaé}	你 ^{nè}	來 ^{laē}
	place	were	you	came

‘Was that affair thus or not?’

不 ^{poō}	樣 ^{yāng}	有 ^{yē}	事 ^{scē}	那 ^{Nā}	} That
not	manner	have	affair		
是 ^{shé}	是 ^{shé}	這 ^{chē}	先 ^{siēn}	件 ^{kēn}	
is.	is	this	before		

‘Who was the person that came this morning?’

爲 ^{weí}	之 ^{chē}	所 ^{sō}	今 ^{Kín}
was	the	who	This
誰 ^{shūy}	人 ^{jín}	來 ^{laē}	早 ^{tsaō}
who?	man	came	morning

‘Were not these fruits very good last winter?’

是 ^{shé}	十 ^{shē}	} very	菓 ^{kwō}	} fruits	時 ^{shē}	舊 ^{Kéu}
is	分 ^{fūn}		子 ^{tsòé}		time	Old
不 ^{poō}					這 ^{chē}	年 ^{nēn}
not					} these	year
是 ^{shé}	好 ^{haou}	爲 ^{weí}	些 ^{seē}	冬 ^{tung}		
is.	good;	were		winter		

‘What were you doing before you came?’

甚 ^{shín}	} what?	前 ^{tsēn}	來 ^{laē}	你 ^{Nè}
麼 ^{mō}		before	come	You
		做 ^{ts’}	之 ^{chē}	未 ^{wé}
		do	the	not

Perfect Tense.

‘I have been,’ &c.

‘I have been here a long time.’

甚	^{shín} very	在	^{tsaě} been	我	^{Gá} I	
久	^{kèw} long time.	此	^{tscē} this	業	^{něě}	} have
		處	^{chǔ} place	經	^{kīng}	

‘He has been at England.’

地	^{té}	} ground.	啖	^{yīng}	} English	他	^{Tā} He
方	^{fāng}		咭	^{keě}		已	^ě
			喇	^{lé}		經	^{kīng}
			國	^{kwō} country		到	^{taoú}
						過	^{kwō}

} has before
} gone to

Interrogatively,

‘Where have you been?’

處	^{chǔ} place	去	^{keú} go	你	^{Né} You
來	^{laě} come.	那	^{ná} which	纔	^{tsaě}
		一	^{yāy} one	剛	^{kāng}

} just now

'Have you been to see who the person is who has come?'

來 ^{laê} come	何 ^{hō} who	去 ^{keú} go	你 ^{Nè} You
了 ^{leaoù} has?	一 ^{yāy} one	探 ^{tān} to enquire	會 ^{tsāng}
	人 ^{jīn} man	是 ^{shé} is	經 ^{kīng}

} have

'Have you been at Keang-she?'

江 ^{Keāng}	} Keang-she	你 ^{Nè} You
西 ^{shē}		已 ^ì
麼 ^{mō} or not?		經 ^{kīng}

} have before

到 ^{taoú}	} gone to
過 ^{kuō}	

'Have been,' is often included in the verb : as,

'I have been reading.'

念 ^{neén} read	我 ^{Gō} I
書 ^{shoō} book.	纔 ^{tsuě}
	剛 ^{kāng}

} just now

'What have you been doing?'

做 ^{tsō} do	你 ^{Nè} You
甚 ^{shīn}	纔 ^{tsuě}
麼 ^{mō}	剛 ^{kāng}

} what? } just now

T

Pluperfect Tense.

'I had been,' &c.

'I had been there before he came.'

到	taóu	}	先	sién before	他	Tā He
過	kwō		我	gō I	來	lāē come
那	nā that	}	業	něē	時	shé time
處	chǔ place.		經	kīng	之	chē the

Or thus,

那	nā that	經	kīng had	來	lāē come	他	Tā He
處	chǔ place.	到	taóu	我	gō I	未	wé not
		過	kwō	已	è already	曾	tsūng yet

'Before that affair was introduced he had been here many years, and knew pretty well how to manage business, from first to last.'

知	chē knows	多	tō many	經	kīng had	發	fā caused	那	Nā	}	That
首	shóu head and	年	něēn years;	在	tsaé	起	kě to rise up	件	kēén		
尾	wē tail.	辦	pán managing	過	kwō	來	lāē come,	事	seé affair		
		事	seé business	這	chě	他	tā he	未	wé not		
		頗	pō in some degree	裏	lè	已	è already	曾	tsūng yet		

Interrogatively,

‘Before he came *had you not been* thinking about that affair?’

想	seāng think	不	poō	}	not	他	Tā He		
及	kěē respecting	是	shé			未	wé not		
那	nā	}	that	纔	tsaě	}	just then	曾	tsāng yet
件	kěēn			剛	kāng			來	luē come
事	seē affair?	已	ě already			你	nè you		

‘*Had you not been* at Shan-se before last year?’

會	tsāng	}	already	舊	Kéw Old
經	kīng			年	něen year
到	taoú	}	been at	之	chē the
過	kwō			先	siēn before
山	Shān	}	Shan-se	你	nè you
西	sē			不	poō
麼	mō	是	shé		

Future Tense.

‘*I will be* careful.’

心	shīn heart.	小	seagū little	爲	wēi make	必	pēē must	將	tseāng shall and	我	G ^o I
---	----------------	---	-----------------	---	-------------	---	-------------	---	---------------------	---	---------------------

‘Next year *I shall be at Lo-fow Hill.*’

在	^{tsaé} be at	明	^{Míng}	} Next year
羅	^{Ló}	年	^{něén}	
浮	^{fôw}	} Lo-fow	我	^{gò} I
山	^{shān} Hill.		將	^{tseūng} shall

‘Exercise filial piety and respect towards your father and mother, and then *you will be a good son.*’

子	^{tsee} son.	爲	^{weí} be	母	^{moó} mother	敬	^{kíng} respectful to	你	^{Nè} You
好	^{haó} go	方	^{fāng} then will	父	^{foó} father	孝	^{heoó} be dutiful		

‘My mind *will be at rest* when that affair is fully settled.’

安	^{gān} rest	心	^{shín} heart	去	^{keú} gone	辦	^{pán} managed	那	^{Ná}	} That
矣	^è	方	^{fāng} then will	後	^{hóu} after	明	^{míng}	件	^{kěén}	
得	^{tě} obtain	我	^{gò} my	白	^{pě}	} clearly		事	^{seé} affair	

‘I believe him that it *shall be* as he has said.’

言	^{yén} words	事	^{seé} affair	我	^{Gò} I
而	^{úr} and	必	^{pě} must	信	^{shín} believe
得	^{tě} obtain	如	^{joó} as	他	^{tá} him
來	^{laé} come	其	^{kě} he	以	^è that
也	^{yáy}	出	^{chú} issued	此	^{tsee} this

'They will be victorious.'

勝	shing victory	將	tseāng will	他	Tā	} They
矣	è	得	tě obtain	們	mún	

'I shall be wanting to go abroad.'

要	yaóu want	我	Gd I	} shall
出	chū to go out to	將	tseāng	
街	keae the street.	是	shé	

Interrogatively,

'Will he not be here to-morrow?'

這	chě	} here	明	míng	} to-morrow	他	Tā He
裏	lě		天	těen		不	poō
麼	mō		在	tsaé he		是	shé

'If he be diligent to-day will he be permitted to play to-morrow?'

麼	mō	是	shé be	做	tsō do	如	Joō If
		許	heù allowed	事	seé business	他	tā he
		他	tā him	明	míng	今	kín
		玩	vón	天	těen	天	těen
		耍	shwà	還	hwán then	勤	kín diligently

Second Future.

‘I shall have been.’

‘Reckoning till October next year, I shall have been at Heang-shan eighteen years.’

十 ^{shě}	} eighteen	有 ^{yeù}	have	十 ^{shě}	tenth	計 ^{Ké}	Reckoning
八 ^{pǎ}		在 ^{tsaé}	been at	月 ^{yuě}	moon	到 ^{taoú}	till
年 ^{něén}	year's	香 ^{Heang}	} Heang-shan	我 ^{gò}	I	明 ^{míng}	next
久 ^{kéw}	length of time.	山 ^{shān}		是 ^{shé}	shall	年 ^{něén}	year

IMPERATIVE MOOD.

‘Be thou diligent in writing.’

字^{tsee} character. 寫^{sěě} writing 勤^{kín} diligent 爲^{weí} be 即^{tsee} then 爾^{Ūrh} You

‘Let him be there.’

處^{chǔ} place. 那^{ná} that 在^{tsaé} be 他^{tā} him 許^{Heù} Let

‘Let us be attentive.’

慎^{shín} attentively 即^{tsee} then 我^{Gò} }
 聽^{tǐng} listen. 宜^í should 們^{mún} } We

'Let them be merry.'

嬉^{hē}
戲^{hē}

be merry.

許^{Hed}
Let

他^{tā}
們^{mún}

them

POTENTIAL MOOD.

Present Tense.

'I may be wrong.'

有^{yeù}
have

我^{Gò}
I

過^{kuò}
passed the mark.

或^{hwǎ}

者^{chây}

perhaps

'He is not a perfect man, he also may be mistaken.'

有^{yeù}
have

亦^{yǎy}
also

聖^{shǐng}
perfect

他^{Tā}
He

錯^{tsò}
error.

可^{kò}
may

人^{jín}
man;

不^{pò}
not

以^ì

他^{tā}
he

是^{shé}
is

'They can be here to-morrow.'

處^{chǔ}
place.

到^{taoú}
arrive at

可^{kò}

明^{míng}

他^{Tā}

此^{tsee}
this

能^{nāng}

天^{tēn}

們^{mún}

can

to-morrow

They

‘It cannot be effected.’

得	tě	}	obtainable.	使	S ^h è
的	těě			不	poō
					Effectuated
					not

Interrogatively,

‘How can this be the man who came yesterday?’

來	laē	爲	weī	此	Tseē
	came		be		This
之	chē	昨	tsō	人	jīn
	the		}		man
人	jīn	天		tēēn	豈
	man		yesterday		how
哉	tsaē	所	sō	或	hwā
!			who		may

‘Can this be done or not?’

得	tě	不	poō	行	hīng	此	Tseē
	can?		not		done		This
		行	hīng	得	tě	事	scē
			done		can		business

Imperfect Tense.

‘Might, could, would, or should be.’

‘He might be here yesterday; I do not know.’

得	tě	在	tsaē	他	Tā
	can		was		He
知	chē	此	tseē	或	hwā
	}		this		}
道		處	chū	者	
	know.		place		perhaps
		我	gō	昨	tsō
			I		}
		不	poō	天	
			not		yesterday

'If he pleased he could be a good servant.'

好 haoù good	他 tā he	若 Jě If
跟 kān heel	可 kě	他 tā his
班 pān attendant	能 náng	情 tsing disposition
	爲 wei make	願 yuén liked

servant. could

'I would not be troublesome.'

勞 laó distress	我 Gd I
人 jín	不 poō not
家 keā	願 yuén wish
	煩 fān to trouble and

persons.

'I would not be negligent.'

怠 taè	肯 kāng will	我 Gd I
慢 mán	做 tsó act	不 poō not

negligent.

'You should be diligent that you may have a competence.'

用 yung to use,	得 tě obtain	以 ì that	辦 pán to transact	該 kaē ought	你 Ně You
設 keū enough	致 chē thereby	事 seē business	勤 kín diligently	應 yīng should and	

麼 ^{mǎ} } 這 ^{chě} } here
裏 ^{lè} }

有 ^{yeù} have 他 ^{tā} he 歡 ^{huān} } 如 ^{Jo} If
在 ^{tsaé} to be situated 能 ^{nāng} could 喜 ^{hè} } liked it
他 ^{tā} he

到	<i>taoú</i> arrival at	時	<i>shê</i> time	他	<i>Tā</i> He
前	<i>Tsěén</i>	可	<i>kô</i>	昨	<i>tsă</i>
山	<i>shān</i>	能	<i>nāng</i>	天	<i>těén</i>
麼	<i>mǎ</i> ?	得	<i>tě</i> obtain	午	<i>vú</i> noon

‘May or can have been.’

未 <i>wé</i> not	那 <i>nā</i> that	可 <i>kō</i>	} may	他 <i>Tā</i> He
定 <i>tǐn</i> certain.	處 <i>chǔ</i> place	能 <i>nāng</i>		從 <i>tsung</i>
	亦 <i>yǎy</i> also	到 <i>taoú</i> have been at	} formerly	前 <i>tsénn</i>

'You cannot have been there and have again returned.'

復 ^{foě} again	得 ^{tē}	} been at	你 ^{Ně} You
回 ^{huây} returned	到 ^{taoú}		不 ^{pō} not
來 ^{lā} come.	那 ^{nā} that		能 ^{nāng} can
	處 ^{chǔ} place		曾 ^{tsāng}
	而 ^{úr} and		經 ^{kīng}
			} have

Pluperfect Tense.

'Might have been,' &c.

'They should have been here before.'

此 ^{tsee} this	宜 ^ē should	先 ^{siēn} before	他 ^{Tā}
處 ^{chǔ} place.	在 ^{tsaé} have been	時 ^{shē} time	們 ^{mún}
			} They

'He might have been there the day before yesterday.'

得 ^{tē}	} have been	他 ^{Tā} He
到 ^{taoú}		前 ^{tsiēn}
那 ^{nā}	} there.	天 ^{tēn}
處 ^{chǔ}		可 ^{kǒ}
		能 ^{nāng}
		} might

'If he had set off yesterday morning at day-light, he *would have been there* in the evening.'

那 nā that	則 tsě could	俟 seē waiting till	清 tsing clear	若 Jō If
處 chū place.	有 yeū have	晚 wân evening	早 tsao morning	他 tā he
	得 tě obtained	上 shàng upon	起 kě rose	昨 tsō
	到 taoú arrival at	他 tā he	行 híng to walk	天 tēn

} yesterday

'If he had worked diligently in the morning, he *could have been done* by 12 o'clock.'

可 kō	工 kūng	若 Jō
能 nāng	夫 foō	他 tā
辨 pán	到 taoú	今 kīn
明 míng	午 rú	早 tsao
白 pě	時 shē	勤 kín
了 leaoù	他 tā	做 tsó

} might have } work } this morning

} finished.

Interrogatively,

'Could he have been here last evening?'

這 chě	可 kō	他 Tā
裏 lě	能 nāng	昨 tsō
麼 mō	在 tsaé	晚 wân

} here } could } last evening

} or not?

SUBJUNCTIVE MOOD.

Present Tense.

'If I be,' &c.

'If this edict be the Emperor's, it must of course be obeyed.'

矣 ^é	務 ^{woó} must	皇 ^{huáng}	} Emperor's	若 ^{Jó} If
	須 ^{seū} necessarily	上 ^{shàng}		此 ^{tsee} this
	得 ^{tě} obtain	的 ^{tě}		諭 ^{yú} edict
	遵 ^{tsūn} obedience	則 ^{tsě} then		係 ^{hé} be

'If he be there, call him to come.'

他 ^{tā} him	那 ^{nā}	} there	若 ^{Jó} If
來 ^{lā} to come.	處 ^{chǔ}		他 ^{tā} he
	叫 ^{keoū} call		在 ^{tsuē} be

'If you be a good boy, your father will love you.'

卽 ^{tsě} will then	你 ^{ně} your	好 ^{haoū} good	若 ^{Jó} If
愛 ^{waé} love	父 ^{fó}	兒 ^{érh}	你 ^{ně} you
你 ^{ně} you.	親 ^{tsūn}	子 ^{tsee}	爲 ^{weí} be

'If he be right, it is of course unnecessary for all to wrangle.'

矣 ^é	爭 ^{tsāng}	} to wrangle	不 ^{poó} not	衆 ^{chúng} all	是 ^{shé} be right,	若 ^{Jó} If
	論 ^{lún}		必 ^{pě} necessary	人 ^{jín} the men	則 ^{tsě} then	他 ^{tā} he

'Whether there be this affair or not, we are altogether ignorant.'

曉得	從不	我們	事否	有此
heaou tè	tsung poö	gò mún	see business fèu or not	Yeu Have tseè this
} know.	} altogether not	} we		

Imperfect Tense.

'If I were,' &c.

'If they were here yesterday, why did they not remain till the master of the house came?'

不	在	若
poö not	tsaé in	Jō If
等	這	他
tāng wait	chē this	tā } they
待	裏	們
taé till	lè place,	mún }
東	因	係
tūng } the mas- ter	yīn because of	hé were
家	何	昨
keā }	hō what	tsō } yesterday
到	他	天
taofu arrived.	tā they	tēn }

'If I were in his place, I would act thus.'

辦	就	他	若
pán acting.	tséw then would	tā } his	Jō If
有	的	我	我
yeu have	tēè }	gò I	I
這	分	係	係
chē this	fūn part,	hé } were in	hé }
樣	我	在	在
yāng manner of	gò I	tsuē }	tsuē }

‘If he were to come now, what would you say to him?’

甚 <i>shīn</i>	} what	就 <i>tséw</i> then	若 <i>Jō</i> If
麼 <i>mō</i>		對 <i>túy</i> towards	他 <i>tā</i> he
說 <i>shuō</i>	} discourse.	他 <i>tā</i> him	即 <i>tseē</i> now
話 <i>hwá</i>		有 <i>yèu</i> have	來 <i>lāē</i> come
			你 <i>nè</i> you

Perfect Tense.

‘If you have been at Cochin-China, you must know a little of their customs.’

風 <i>fūng</i>	} customs	畧 <i>leō</i> a little	安 <i>ngān</i>	} Cochin-China	若 <i>Jō</i> If
俗 <i>sō</i>		知 <i>chē</i>	南 <i>nān</i>		你 <i>nè</i> you
如 <i>jōō</i>	} how.	道 <i>taoú</i>	你 <i>nè</i> you	} have been at	到 <i>taoh</i>
何 <i>hō</i>		其 <i>kē</i> their	必 <i>pēē</i> must		過 <i>kwō</i>

‘If they have been here all night, and have not yet had any thing to eat, they must indeed be hungry.’

肚 <i>toó</i> (have) bellies	得 <i>tē</i> obtain	在 <i>tsaé</i> were	若 <i>Jō</i> If
餓 <i>gō</i> hungry.	食 <i>shāy</i> to eat	這 <i>chē</i>	} they
	他 <i>tā</i>	裏 <i>lè</i>	
	們 <i>mún</i>	而 <i>ār</i> and	昨 <i>tsō</i> last
	自 <i>tseē</i>	未 <i>wé</i> not	全 <i>tseün</i> all
	然 <i>jên</i>	曾 <i>tsāng</i> yet	夜 <i>yāy</i> night

Pluperfect Tense.

‘If you had been here at that time, I should not have been at all unfortunate.’

被 ^{pè} received	我 ^{gò} I	是 ^{shé}	} had been	若 ^{Jō} If
不 ^{pō} not	總 ^{tsing} altogether	在 ^{tsaé}		那 ^{nā} that
幸 ^{hing} fortunate	未 ^{wé} not	這 ^{chě}	} here	時 ^{shé} time
事 ^{seé} occurrence.	有 ^{yeù} have	裏 ^{lè}		你 ^{nè} you

‘If I had been at your village last year, I should certainly have called to see you.’

來 ^{lúé} come	我 ^{gò} I	有 ^{yeù} had	若 ^{Jō} If
問 ^{wán} to ask and	即 ^{tseé} then	在 ^{tsaé} been at	我 ^{gò} I
候 ^{heú} wait upon	必 ^{pěé} must	盛 ^{shǐng} the abundant (your)	} last year
你 ^{nè} you.	有 ^{yeù} have	村 ^{tsūn} village,	

First Future Tense.

‘If I shall be there, I shall immediately inform him of that affair.’

知 ^{chē} 道 ^{taou}	} to know.	即 ^{tsěé} then will	若 ^{Jō} If
		以 ^è by	我 ^{gò} I
		彼 ^{pè} that	將 ^{tseāng} shall
		事 ^{seé} affair	在 ^{tsaé} be in
		告 ^{kaou}	} inform
		訴 ^{soó}	
		他 ^{tā} him	處 ^{chǔ} place,
			我 ^{gò} I

Second Future Tense.

'If by October, next year, they shall have been there ten years, they may yet remain two years.'

兩 ^{leàng} two	年 ^{něén} years	月 ^{yuè} moon	如 ^{Joo} If
年 ^{něén} years.	他 ^{tā}	係 ^{hè} shall	他 ^{tā}
	們 ^{mún} } they	有 ^{yed} have	們 ^{mún} } they
	還 ^{hwán} still	在 ^{tsaé} been	到 ^{taoú} at
	可 ^{kò} } may	那 ^{ná} } there	明 ^{míng} } next year's
	以 ^è }	裏 ^{lè} }	年 ^{něén} }
	在 ^{tsaí} remain	十 ^{shě} ten	十 ^{shě} tenth

INFINITIVE MOOD.

'To be or exist.'

是 ^{Shé.}

'To be in a certain state or condition.'

在 ^{Tsaé.}

'He loves to be foremost.'

先 ^{sién} before, 至 ^{chē} most 在 ^{tsaé} to be 愛 ^{waé} loves 他 ^{Tā} He

U

Also made by *wei* 爲.

‘To be poor and proud is contrary to right reason in a great degree.’

理 ^{lè} reason.	不 ^{pōō} not	傲 ^{n, aó} proud	貧 ^{pín} poor	以 ^è To
	合 ^{hǎ ac-} cord with	大 ^{tá} greatly	連 ^{leén} and also	爲 ^{wei} be

PRESENT PARTICIPLE.

‘Being.’

‘He, being poor, earnestly begged that a little money might be given to him.’

賜 ^{tseé to} have granted	窮 ^{keúng} poor	他 ^{Tá} He
些 ^{sēē} a little	懇 ^{hǎn} earnestly	既 ^{kè}
銀 ^{yín} money.	乞 ^{kěē} begged	爲 ^{wei}

} being

The verb *to be* is sometimes entirely omitted, as,

‘Are you hungry?’

麼 ^{mō or} not?	餓 ^{gò} hungry	肚 ^{toó} belly	你 ^{Nè} Your
----------------------------	---------------------------	---------------------------	-------------------------

‘No, but I am thirsty a little.’

些 ^{sēē} little	有 ^{yeù} have	但 ^{tán} but	不 ^{Pōō} Not
渴 ^{kō} thirst.	一 ^{yǎy} a	我 ^{gò} I	是 ^{shé} is

‘How old are you?’

紀 ^{kè} record?	年 ^{nēn} years	大 ^{tá} great	多 ^{tō} many	你 ^{Nè} You (how)
----------------------------	---------------------------	--------------------------	-------------------------	------------------------------

‘I am eight years of age.’

歲 ^{súy} years. 八 ^{pā} Eight

To inferiors it is said,

歲 ^{súy} years (of age?) 多 ^{tō} } how many
少 ^{shǎo} }
你 ^{Ně} You
是 ^{shě} are

The ceremonious form of the question, is

庚 ^{kāng} age. 貴 ^{kuéi} your noble 問 ^{wán} to ask 請 ^{Tsing} I beg

THE VERB TO DO

Is made by *tsó* 做; *tsǒ* 作; *weí* 爲, *híng* 行.

‘They do as they please.’

做 ^{tsó} act. 隨 ^{súy} follow (their)
意 ^í will (and) 他 ^{Tā} } They
們 ^{mán} }

‘What work does he do?’

工 ^{kūng} } work?
夫 ^{foō} }
甚 ^{shín} }
麼 ^{mō} } what
的 ^{tě} }
他 ^{Tā} He
係 ^{hè} is
作 ^{tsó} do

‘Will you do it or not?’

麼 ^{mō} or not? 做 ^{tsó} do 肯 ^{kāng} will 你 ^{Ně} You

PRESENT PARTICIPLE.

‘What are you *doing*?’

何	^{hō} what	你	^{Nè} You
事	^{seé} business?	作	^{tsó}
		的	^{těě}

Or

事	^{seé} business?	何	^{hō} what	行	^{híng} do	你	^{Nè} You
---	-----------------------------	---	-----------------------	---	-----------------------	---	----------------------

Or

事	^{seé} business.	甚	^{shín}	} what	你	^{Nè} You
		麼	^{mǒ}		爲	^{wéi} do

PERFECT PARTICIPLE.

‘That work is *done*.’

做	^{tsó}	} is done.	工	^{kūng}	} work	那	^{Ná}	} That
完	^{wôn}		夫	^{fū}		件	^{kěén}	

‘*Done*,’ is rendered these several ways.

Or	完	^{wôn.}	做	^{Tsó}
	了	^{leaoù.}	完	^{wôn}
			做	^{Tsó}

Or

白^{pě.} 明^{míng} 做^{Tsó}

Or

了^{leaoù.} 白^{pě} 明^{míng} 做^{Tsó}

Or

畢^{pěě.} 做^{Tsó}

Or

楚^{tseě.} 清^{tsing} 做^{Tsó}

Or

了^{leaoù.} 做^{Tsó}

Or

了^{leaoù.} 楚^{tseě} 清^{tsing} 做^{Tsó}

DO AND DID.

As auxiliaries, are included in the principal verb.

‘Do you remember what I said to you the day before yesterday?’

聽^{tǐng}
to hear?講^{keàng}
said我^{gò}
I你^{Nè}
You過^{kuò}
to前^{tsǎn}the day
before yesterday你^{nè}
you天^{tēn}記^{ké}得^{tā}

remember

‘Do you know?’

麼 ^{mǎ}
or not?

你 ^{Nè}
You

知 ^{chē}
道 ^{taoŭ} } know

‘Do you understand?’

不 ^{pōō}
not

你 ^{Nè}
You

明 ^{míng}
白 ^{pě} } understand.

明 ^{míng}
白 ^{pě} } understand

‘Did he come yesterday?’

來 ^{lái}
come

他 ^{Tā}
He

麼 ^{mǎ}
?

昨 ^{tsǎ}
天 ^{tēn} } yesterday

‘I did formerly respect him?’

他 ^{tā}
him.

敬 ^{kíng}
respect for

有 ^{yǒu}
had

時 ^{shí}
time

先 ^{xiān}
before

我 ^{Gò}
I

‘He is a good man; who does not love and respect him?’

他 ^{tā}
him?

敬 ^{kíng}
respect

誰 ^{sūy}
who

好 ^{hǎo}
good

他 ^{Tā}
He

愛 ^{wà}
love

不 ^{pōō}
not

人 ^{jīn}
man;

是 ^{shì}

'I *do* indeed speak the truth.'

講 *keung*
speak

真 *chīn*
true

話 *huá*
words.

我 *Gò*
I

果 *kuǒ*

然 *jēn*

} indeed

'They *do not* think of obtaining gain.'

利 *lì*
gain.

想 *seāng*
thinking

得 *tě*
to obtain

不 *pō*
not

是 *shì*
are

他 *Tā*

們 *mín*

} They

MUST.

'He *must* come.'

來 *lái*
come.

他 *Tā*
He

必 *pǐ*

須 *seū*

} must

'I *must* go.'

去 *qù*
go.

我 *Gò*
I

必 *pǐ*

定 *tǐng*

} must

'Whenever we speak, we *must* speak the truth.'

說 ^{shuō} speak	講 ^{keàng}	} speak	我 ^{Gò}	} We
真 ^{chīn}	話 ^{huá}		們 ^{mún}	
的 ^{fě}	務 ^{vú}	} must	隨 ^{súy}	} whenever
	須 ^{seū}		時 ^{shé}	

'You *must* rise early.'

起 ^{kě}	} rise.	你 ^{Nè} You
身 ^{shīn}		
		務 ^{vú}
		必 ^{pě}
		} must
		清 ^{tśing}
		早 ^{tsaō}
		} early

'*Must* he do that business now?'

麼 ^{mǎ} ?	那 ^{ná}	} that	目 ^{mǎ}	} now	他 ^{Tā} He
	件 ^{kěén}		下 ^{heá}		是 ^{shé} is it
	事 ^{seē} business?		做 ^{tsó} do		必 ^{pě} must

OUGHT; SHOULD.

'He *ought* to go.'

去 ^{keá} to go.	他 ^{Tā} He
	應 ^{yīng}
	該 ^{keā}
	} ought

敬	k'ing	你	Nè	
	to respect		You	
父	foó	應	yīng	} ought
	father			
母	moó	當	tāng	
	mother.			

'You should do this.'

樣 *yāng* manner. 這 *chě* this 做 *tsó* do 宜 *ē* should 你 *Nè* You

CAN; COULD.

'Can' is often made by *tě* 得.

‘Can you manage this affair?’

這 *chě* } this
件 *kěén*
事 *see* business?

你 *Nè* You
辦 *pán* manage
得 *tě* can

‘Can you do it or not?’

得 ^{tě}
can? 做 ^{tsó}
do 不 ^{poó}
not 得 ^{tě}
can 做 ^{tsó}
do 你 ^{Nè}
You

‘He cannot do it.’

來 *laě come* (to pass.) 得 *tě can* 不 *poǎ not* 做 *tsó do* 他 *Tă He*

‘If I could, I would go to *Keang-nan*, directly.’

我 ^{gò}_I
 即 ^{tsě}_{would directly}
 往 ^{wàng}_{go to}
 江 ^{Keāng}
 南 ^{nān} } *Keang-nan.*

若 ^{Jō}_{If}
 我 ^{gò}_I
 做 ^{tsó}_{do}
 得 ^{tě}
 來 ^{lué} } *could*

‘Can and could,’ are also made by *kō* ; *nāng* ; and *kō-nāng*.

‘I can obtain a pretty dog.’

狗 ^{keù}_{dog}
 一 ^{yāy}
 隻 ^{chě} } *one.*
 好 ^{haò}_{good}
 看 ^{hán}
 的 ^{tě} } *looking*
 我 ^{Gò}_I
 可 ^{kō}_{can}
 得 ^{tě}_{obtain}

‘If you had examined at that time, you could have obtained the truth.’

其 ^{kě}_{the}
 實 ^{shě}_{reality.}

可 ^{kō}
 能 ^{nāng} } *might have*
 得 ^{tě}_{obtained}

查 ^{chā}
 過 ^{kuò} } *examined*
 你 ^{ně}_{you}

時 ^{shě}_{time}
 即 ^{tsě}_{then}
 有 ^{yò}_{had}

若 ^{Jō}_{If}
 你 ^{ně}_{you}
 那 ^{nā}_{that}

MAY; MIGHT.

‘He *may* have examined before I came.’

有	yeù have	他	tā he	我	Gò I
查	chā	或	huā	未	wé not
過	kuò	者	chày	會	tsāng yet
	} examined.		} may		
		已	è already	到	taóu arrived

‘It *may* rain.’

下	heá descend	或	Huā	} Perhaps
雨	yù rain.	者	chày	

‘Had he applied his mind, he might have improved much more than he has.’

上	shàng	} advanced.	心	shīn mind	} learning	較	Keaóu Compared with
進	tsín		可	kò		文	wān
		} might	以	è	} much more	他	sò what
			越	yuē		如	jóu if
		} much more	發	fā	} exert	得	chē the
			專	chuēn		之	

WILL.

‘Will you or not?’

肯	kàng will?	不	pò not	肯	kàng will	你	Nè You
---	---------------	---	-----------	---	--------------	---	-----------

‘He wills it to be thus.’

此 ^{tsee} this. 如 ^{joo} as 要 ^{yaoú} want 必 ^{pěě} must 他 ^{Tā} He

‘Thus it is his will.’

主 ^{chù} } will. 這 ^{Chě} This
意 ^ě } 樣 ^{yāng} manner
係 ^{hè} is
他 ^{tā} } his
的 ^{těě} }

‘LET,’ TO PERMIT.

Heù 許, or chùn 准,

‘Let him come up.’

來 ^{laē} to come. 上 ^{shàng} up 他 ^{tā} him 許 ^{Heù} Permit

‘Will you let me go?’

麼 ^{mǎ} ? 去 ^{keú} to go 我 ^{gò} me 許 ^{Heù} Permit

‘Let us walk a while.’

一 ^{yāy} a 走 ^{tsòw} walk 即 ^{tsěě} then 我 ^{gò} } We
回 ^{hwíy} turn. 走 ^{tsòw} walk 同 ^{tūng} together 們 ^{mún} }

THE VERB TO ADVISE

May be conjugated in the following manner. A pronoun in the objective case is added to the verb, by which each phrase forms a more complete sense, and is more congenial to the ideas of the generality of Native Assistants. It is not thought necessary to write out, at length, the verb, connected with each person in both numbers, as it remains the same.

‘To advise,’ *keuĕn* 勸.

INDICATIVE MOOD.

Present Tense.

‘I advise him.’

他 ^{tā}_{him.} 勸 ^{keuĕn}_{advise} 我 ^{Gò}_I

‘You advise him.’

他 ^{tā}_{him.} 勸 ^{keuĕn}_{advise} 你 ^{Nè}_{You}

‘He advises me.’

我 ^{gò}_{me, &c.} 勸 ^{keuĕn}_{advises} 他 ^{Tā}_{He}

Imperfect Tense.

‘I advised him before.’

他 ^{tā}_{him.} 勸 ^{keuĕn}_{advised} 時 ^{shé}_{time} 先 ^{siĕn}_{before} 我 ^{Gò}_I

‘I advised him yesterday.’

勸 ^{keuĕn}
advised

我 ^{Gò}
I

他 ^{tā}
him.

昨 ^{tsò}
天 ^{tĕĕn} } yesterday

‘I advised him just now.’

勸 ^{keuĕn}
advised

我 ^{Gò}
I

他 ^{tā}
him.

纔 ^{tsaĕ}
剛 ^{kāng} } just now

Perfect Tense.

‘I have advised him.’

他 ^{tā}
him.

我 ^{Gò}
I

勸 ^{keuĕn}
過 ^{kwǎ} } have advised

Or

勸 ^{keuĕn}
advised

我 ^{Gò}
I

他 ^{tā}
him.

曾 ^{tsāng}
經 ^{kīng} } have

The *Perfect* is formed by *tsāng* 曾; or *è* 已, or *nĕĕ* 業 either sepa-

rately or united with *kīng* 經, preceding the verb : also by *leau* 了. *kwō* 過 following it. It will moreover admit the signs preceding, and *kwō* following at the same time ; as

勸 <i>keuēn</i>	} have advised	我 <i>Gō I</i>	} already
過 <i>kwō</i>		曾 <i>tsāng</i>	
他 <i>tā him.</i>		經 <i>kīng</i>	

Pluperfect Tense.

‘At that time I had advised him.’

勸 <i>keuēn</i>	} had advised	我 <i>Gō I</i>	那 <i>Ná That</i>	} time
過 <i>kwō</i>		曾 <i>tsāng</i>	時 <i>shē</i>	
他 <i>tā him.</i>		經 <i>kīng</i>	節 <i>tsē</i>	

‘I had advised him before that.’

我 <i>Gō I</i>	那 <i>Ná That</i>
勸 <i>keuēn</i>	時 <i>shē tim</i>
過 <i>kwō</i>	之 <i>chē the</i>
他 <i>tā him, &c.</i>	先 <i>siēn before</i>

First Future Tense.

‘I will advise him presently.’

他 <i>tā him.</i>	勸 <i>keuēn advise</i>	就 <i>tsèw will presently</i>	我 <i>Gō I</i>
------------------	-----------------------	------------------------------	---------------

‘I will advise him.’

他 ^{tā} him. 勸 ^{keuĕn} advise 將 ^{tseāng} will 我 ^{Gò} I

‘I will advise him to-morrow.’

勸 ^{keuĕn} will advise 我 ^{Gò} I
他 ^{tā} him. 明 ^{mīng} }
天 ^{tēn} } to-morrow

‘Shall and will’ may be rendered as in the verb to have ;—See pages 120—125.

Second Future Tense.

‘I shall have advised him before the day after to-morrow.’

他 ^{tā} him. 有 ^{yeu} have 我 ^{Gò} I 之 ^{chē} the 後 ^{Hóu} }
勸 ^{keuĕn} advised 將 ^{tseāng} shall 先 ^{siēn} before 天 ^{tēn} } Day after to-morrow

IMPERATIVE MOOD.

‘Let me advise him.’

他 ^{tā} him. 勸 ^{keuĕn} to advise 我 ^{Gò} me 許 ^{Héu} Permit

‘Do thou advise him.’

他 ^{tā} him. 勸 ^{keuĕn} advise 你 ^{Nè} You

‘Let him advise me.’

我 ^{Gò} me, &c. 勸 ^{keuĕn} to advise 他 ^{tā} him 許 ^{Héu} Permit

POTENTIAL MOOD.

Present Tense.

‘You may or can advise him.’

他 ^{tā} him. 勸 ^{kuǎn} advise 可 ^{kě} may or can 你 ^{Nè} You

‘I may advise him.’

勸 ^{kuǎn} advise 我 ^{Gd} I
 他 ^{tā} him. 可 ^{kě} } may
 以 ^ì }

‘You can advise him.’

他 ^{tā} him. 勸 ^{kuǎn} } advise 你 ^{Nè} You
 得 ^{tě} } 能 ^{náng} can

Or

他 ^{tā} him. 勸 ^{kuǎn} advise 能 ^{náng} or can 可 ^{kě} may 你 ^{Nè} You

Imperfect Tense.

‘Before, I might advise him.’

他 ^{tā} him. 可 ^{kě} } might 先 ^{Siēn} Before
 以 ^ì } 時 ^{shí} time
 勸 ^{kuǎn} advise 我 ^{Gd} I
 X

‘You could have advised him this morning.’

他 ^{tā} him. 勸 ^{keuĕn} } have advised 你 ^{nè} you 今 ^{kin} } This morning
得 ^{tě} 能 ^{nāng} could 早 ^{tsao}

‘You would advise him.’

勸 ^{keuĕn} advise 你 ^{Nè} You
他 ^{tā} him, &c. 必 ^{pěĕ} } would
要 ^{yaou}

‘You should advise him.’

勸 ^{keuĕn} advise 你 ^{Nè} You
他 ^{tā} him, &c. 應 ^{yīng} } should
該 ^{kaē}

Perfect Tense.

‘I may have advised him two days ago.’

他 ^{tā} him. 勸 ^{keuĕn} } have advised 可 ^{kò} } may 日 ^{jĕ} days 前 ^{Tsĕn} Before
過 ^{kwō} 以 ^ĕ 我 ^{gò} I 兩 ^{leàng} two

‘I can have advised him.’

勸 ^{keuĕn} } have advised 我 ^{Gò} I
過 ^{kwō} 可 ^{kò} } can
他 ^{tā} him. 能 ^{nāng}

Pluperfect Tense.

‘I might have advised him before that.’

勸	<i>keuĕn</i>	}	advised	我	<i>gò</i>	}	might	那	<i>Nà</i>
過	<i>kwò</i>			可	<i>kò</i>			時	<i>shê</i>
他	<i>tā</i>			以	<i>ì</i>			之	<i>chē</i>
	him.			有	<i>yeù</i>			先	<i>siĕn</i>
					have				before

‘You could have advised him yesterday.’

勸	<i>keuĕn</i>	}	advised	可	<i>kò</i>	}	could	你	<i>Nè</i>
得	<i>tē</i>			能	<i>nāng</i>			昨	<i>tsò</i>
他	<i>tā</i>			有	<i>yeù</i>			日	<i>jě</i>
	him.				have				yesterday

‘He should have advised you before.’

勸	<i>keuĕn</i>	}	advised	該	<i>kaē</i>	}	should	先	<i>Siĕn</i>
過	<i>kwò</i>			當	<i>tāng</i>			時	<i>shê</i>
你	<i>nè</i>			有	<i>yeù</i>			他	<i>tā</i>
	you.				have				he

‘If I had been with him at that time, I would have advised him.’

他	<i>tā</i>	有	<i>yeù</i>	我	<i>gò</i>	同	<i>tūng</i>	時	<i>shê</i>	若	<i>Jō</i>
	him.		have		I		with (him)		time		If
		勸	<i>keuĕn</i>	即	<i>tsĕ</i>	在	<i>tsaé</i>	我	<i>gò</i>	那	<i>nā</i>
			advised		would then		was		I		that

SUBJUNCTIVE MOOD.

Present Tense.

‘If I advise him.’

他	^{tā}	勸	^{keuēn}	我	^{gò}	若	^{Jō}
	him.		advise		I		If

Imperfect Tense.

‘If I before advised him.’

他	^{tā}	勸	^{keuēn}	先	^{siēn}	我	^{gò}	若	^{Jō}
	him.		advised		before		I		If

Perfect Tense.

‘If I have advised him.’

勸	^{keuēn}	} advised	若	^{Jō}
過	^{kwō}		我	^{gò}
他	^{tā}		有	^{yeù}
	him.			have

Pluperfect Tense.

‘If I had advised him when he came.’

他	^{tā}	勸	^{keuēn}	} advised	我	^{gò}	來	^{lāē}	若	^{Jō}
	him.					I		came		If
過	^{kwō}				有	^{yeù}	時	^{shē}	他	^{tā}
					had		the time		he	

Future Tense.

‘If I shall advise him.’

他^{tā}_{him.} 勸^{kuēn}_{advise} 將^{tseāng}_{shall} 我^{gō}_I 若^{Jō}_{If}

INFINITIVE MOOD.

‘I want to advise him.’

他^{tā}_{him.} 勸^{kuēn}_{to advise} 要^{yaoù}_{want} 我^{Gō}_I

‘To advise him is good.’

好^{haò}_{good.} 爲^{weī}_{is} 他^{tā}_{him} 勸^{kuēn}_{advise} 以^Ē_{To}

PARTICIPLES—PRESENT.

‘Whilst advising him, he suddenly became angry.’

來^{lāe}_{coming.} 怒^{noó}_{anger} 他^{tā}_{he} 一^{yāy}_{one} 之^{chē}_{the} 勸^{Keuēn}_{Advising}
 起^{kě}_{up} 發^{fā}_{issued} 下^{hiá}_{coming down} 時^{shē}_{time} 他^{tā}_{him}

} suddenly

‘Whilst advising him’ is also rendered thus,

間^{kēn}_{midst of.} 之^{chē}_{the} 他^{tā}_{him} 勸^{Keuēn}_{Advising}

Or,

時^{shē}_{time.} 那^{nā}_{that} 勸^{Keuēn}_{Advising}
 候^{hóu}_{time.} 個^{kó}_{that} 他^{tā}_{him}

‘Why did he not attend whilst you were *advising* him.’

不 ^{pō}
not

間 ^{kēn}
midst

你 ^{Nə}
You

理 ^{lè}
attend.

因 ^{yīn}

勸 ^{keuēn}
advise

何 ^{hō}

} wherefore

他 ^{tā}
him

他 ^{tā}
he

之 ^{chē}
the

PERFECT PARTICIPLE.

‘Advised.’

了 ^{leaoù.}

勸 ^{Keuēn}

Or

過 ^{kwō.}

勸 ^{Keuēn}

Or

完 ^{wôn.}

勸 ^{Keuēn}

Or

畢 ^{pě.}

勸 ^{Keuēn}

Or

了 ^{leaoù.}

白 ^{pě}

明 ^{mīng}

勸 ^{Keuēn}

COMPOUND PERFECT.

‘Having advised him, I immediately retired.’

退 ^{tūy}
backward

他 ^{tā}
him,

既 ^{Kə}

去 ^{kéw}
went.

我 ^{gò}
I

勸 ^{keuēn}

} Having advised

即 ^{tsěē}
immediately

過 ^{kwō}

PASSIVE VOICE.

'To be advised.'

勸 ^{keuĕn} advice. 被 ^{Peĭ} To receive

Or

勸 ^{keuĕn} advice. 受 ^{Shóu} To receive

INDICATIVE MOOD.

Present Tense.

'I am advised.'

勸 ^{keuĕn} advised. 被 ^{peĭ} am 我 ^{Gd} I

Or

勸 ^{keuĕn} advised. 受 ^{shóu} am 我 ^{Gd} I

Imperfect Tense.

'I was advised yesterday.'

被 ^{peĭ} was 我 ^{Gd} I
 勸 ^{keuĕn} advised. 昨天 ^{tsĭ} } yesterday
 天 ^{tĕn} }

Perfect Tense.

‘I have been advised.’

我^{Gò}_I
 被^{peĩ}
 過^{kwò}
 勸^{keuě}_{advised.}

} have been

Pluperfect Tense.

‘I had then been advised.’

有^{yeù}_{had} 那^{Nà}_{That}
 被^{peĩ}
 過^{kwò}
 勸^{keuě}_{advised.}

} been

時^{shê}_{time}
 我^{Gò}_I
 已^ě_{already}

Future Tense.

‘I shall be advised.’

勸^{keuě}_{advised.} 有^{yeù}
 被^{peĩ}
 我^{Gò}_I
 將^{tseāng}_{shall}

} be

IMPERATIVE MOOD.

‘Be thou advised.’

勸^{keuě}_{advised.} 被^{peĩ}_{be} 你^{Nè}_{You}

‘ Let him be advised.’

勸 ^{keuĕn}_{advised.} 被 ^{peĭ}_{be} 他 ^{tā}_{him} 許 ^{Heu}_{Let}

POTENTIAL MOOD.

Present Tense.

‘ He may or can be advised.’

勸 ^{keuĕn}_{advice.} 得 ^{tě}_{can} 被 ^{peĭ}_{receive} 他 ^{Tā}_{He}

Or

勸 ^{keuĕn}_{advised.} 被 ^{peĭ}_{be} 可 ^{kō}_{may} 他 ^{Tā}_{He}

Imperfect Tense.

‘ He might before be advised.’

勸 ^{keuĕn}_{advised, &c.} 可 ^{kō} } might 他 ^{Tā}_{He}
 以 ^è }
 被 ^{peĭ}_{be} 先 ^{siĕn}_{before}
 時 ^{shĕ}_{time}

Perfect Tense.

‘ He may have been advised.’

被 ^{peĭ} } have been 他 ^{Tā}_{He}
 過 ^{kwō} }
 勸 ^{keuĕn}_{advised.} 可 ^{kō} } may
 以 ^è }

Pluperfect Tense.

‘I might have been advised before that.’

可	^{kò}	}	might	那	^{Nà}
以	^é			時	^{shē}
被	^{peǐ}	}	have been	之	^{chō}
得	^{tě}			先	^{siēn}
勸	^{keuēn}			我	^{gò}
	advised.				I

SUBJUNCTIVE MOOD.

‘If I be advised.’

勸	^{keuēn}	被	^{peǐ}	我	^{gò}	若	^{Jō}
	advised.		be		I		If

Imperfect Tense.

‘If I were advised before.’

有	^{yeù}	}	were	若	^{Jō}
被	^{peǐ}			我	^{gò}
勸	^{keuēn}			先	^{siēn}
	advised.				before

Perfect Tense.

‘If I have been advised.’

勸	^{keuēn}	有	^{yeù}	已	^è	}	already	若	^{Jō}
	advised.		have					我	^{gò}
		被	^{pei}	經	^{king}				I
			been						

Pluperfect Tense.

‘If at that time I had been advised.’

勸 ^{keuĕn}
advised.被 ^{peĭ}
過 ^{kuō} } been已 ^ĕ
有 ^{yeĭ}
ha.1時 ^{shĕ}
我 ^{gĕ}
I若 ^{Jō}
那 ^{nā}
that*Future Tense.*

‘If I shall be advised.’

勸 ^{keuĕn}
advised.被 ^{peĭ}
be將 ^{tseung}
shall我 ^{gĕ}
I若 ^{Jō}
If

INFINITIVE MOOD.

‘I love to be advised.’

勸 ^{keuĕn}
advised.被 ^{peĭ}
to be愛 ^{wāĕ}
love我 ^{Gĕ}
I

‘It is good to be advised.’

好 ^{haou}
good.爲 ^{wēi}
is勸 ^{keuĕn}
advised被 ^{peĭ}
be以 ^Ē
To

PARTICIPLES—PRESENT.

‘He being advised soon reformed.’

就 ^{tsĕw}
soon他 ^{Tā}
He改 ^{kaĕ}
過 ^{kuō} } reformed;既 ^{kĕ}
被 ^{peĭ} } being勸 ^{keuĕn}
advised

PERFECT.

‘Advised.’

勸 *keuĕn.*了 *leaoŭ*被 *Peĭ*

Beside *peĭ* and *shóu*, which have been given above, as forming the passive, the word 領 *lĭng*, to receive, is also sometimes used, as

‘I am taught.’

教 *keaoŭ*
teaching.領 *lĭng*
receive我 *Gā*
I

But the passive form of the verb does not prevail in Chinese. Instead of saying ‘I am advised by him,’ they prefer saying ‘He advises me.’ And instead of saying, ‘This was made by him,’ they say, ‘This is that which he made.’ Thus,

所 *sò* that
which造的 *tsaoŭ*的 *tĕĕ*

made.

這 *Chĕ*個 *kó*是 *shĕ*
is他 *tā*
he

} This

The sentence, ‘Virtue was always praised by men,’ they render, ‘Virtue is that which men always praised.’ Thus,

人	<i>jīn</i> men	善	<i>Shén</i>	} Virtue
所	<i>sò</i> that which	事	<i>seē</i>	
讚	<i>tsán</i>	常	<i>cháng</i>	} always
美	<i>mei</i>	時	<i>shē</i>	
的	<i>těē</i>	爲	<i>weī</i> was	

‘This table was made by the carpenter A-lin,’—is turned into,—‘This table is that which the carpenter A-lin made.’ Thus,

造	<i>tsaou</i>	} made.	木	<i>mō</i>	} the carpenter	這	<i>Chě</i>	} This
的	<i>těē</i>		匠	<i>tscáng</i>		張	<i>chāng</i>	
			亞	<i>A</i>	} A-lin	棹	<i>chō</i>	} table
			林	<i>lín</i>		子	<i>tseē</i>	
			所	<i>sò</i> that which		係	<i>hē</i> is	

The Verbs *keā* 加, to increase, and *tà* 打, to strike, are sometimes joined with other verbs as auxiliaries denoting the action of the principal verb with which they are joined. Thus,

刑	<i>hīng</i> punishment;	加	<i>Keā</i> Increase
---	----------------------------	---	------------------------

Is not to add to a person's punishment, but ‘to inflict punishment.’

害	<i>huē.</i>	加	<i>Keā</i>
---	-------------	---	------------

‘To injure.’

恩 *ngēn.* 加 *Keā*

‘To confer favour.’

聽 *tīng.* 打 *Tā*

Is ‘To listen.’

動 *tīng.* 打 *Tā*

‘To move.’

嚏 *te.* 打 *Tā*

‘To sneeze,’ &c. &c.

IMPERSONAL VERBS.

‘It rains.’

雨 *yù* rain. 下 *Heá* Descend

‘It snows.’

雪 *seŭ* snow. 下 *Heá* Descends

‘It hails.’

雹 *pō* hail. 下 *Heá* Descends

‘It concerns you.’

你 *nè* } 是 *Shě* It is
們 *mún* } you. 關 *kwān* concerning

‘It belongs to him.’

他 ^{tā} him. 屬 ^{shǔ} belonging to 是 ^{shì} It is

‘It blows.’

風 ^{fēng} the wind. 翻 ^{fān} Turns about

Or

風 ^{fēng} the wind. 起 ^{qǐ} Rises

‘It is your duty.’

本 ^{běn} original 是 ^{shì} Is
分 ^{fēn} part. 你的 ^{nǐ de} your
的 ^{de}

‘It is better.’

好 ^{hǎo} good. 更 ^{gèng} more 是 ^{shì} Is

‘It respects that person.’

人 ^{rén} person. 那 ^{nà} that 是 ^{shì} Is
個 ^{ge} 指 ^{zhǐ} pointing to

‘It respects the great stone on the top of the hill.’

大 ^{dà} great 頂 ^{dǐng} top 向 ^{xiàng} to 是 ^{shì} Is
石 ^{shí} stone. 之 ^{zhī} the 山 ^{shān} hill 指 ^{zhǐ} pointing

‘It delights me.’

歡
喜

huān

hè

to rejoice.

是

Shé

It is

令

líng

causing

我

gō

me

‘It grieves me.’

愁

tsōw

悶

mún

to grieve.

是

Shé

It

令

líng

causes

我

gō

me

‘It thunders.’

雷

lǎy

thunder.

行

Híng

Makes

ADVERBS.

1st. OF NUMBER.

‘Once.’

次 ^{tseĕ} time. — Yăy One

‘Twice.’

次 ^{tseĕ} times. — ūrh Two

‘Thrice.’

次 ^{tseĕ} times. — Sān Three

‘He came twice.’

來 ^{luĕ} came. 次 ^{tseĕ} times. — ūrh two* 他 ^{Tă} He

2d. OF ORDER.

‘First.’

的 ^{teĕ}. — yăy 第 ^{Tĕ}

‘Secondly.’

Or 的 ^{teĕ, &c.} — ūrh 第 ^{Tĕ}

‘First.’

次 ^{tseĕ}. — yăy 第 ^{Tĕ}

* or 兩 ^{leàng}.
Z

‘Secondly.’

次 *tseě, &c.* 二 *úr* 第 *Tè*

‘Lastly.’*

者 *chây.* 終 *Tsūng*

‘In the first place.’

先 *siên.* 在 *Tsaē*

Or,

者 *chây.* 始 *Chè*

When three things are mentioned, they may be rendered as follows,—

‘He *first* discoursed respecting Astronomy; *secondly*, respecting Geography, and *finally* (or *lastly*) he discoursed respecting good writing.’

論 <i>lân</i> discoursed	地 <i>té</i>	天 <i>tēn</i>	始 <i>Chè</i>
及 <i>kěě</i> respecting	理 <i>lè</i>	文 <i>wân</i>	者 <i>chây</i>
文 <i>wân</i>	終 <i>tsūng</i>	次 <i>tseě</i>	他 <i>tā</i> he
墨 <i>mě</i>	者 <i>chây</i>	者 <i>chây</i>	論 <i>lân</i> discoursed
	他 <i>tā</i> he	及 <i>kěě</i> respecting	及 <i>kěě</i> respecting

{ Geography; { Astronomy; { In the beginning
 { Literature. { next

* ‘Finally,’ *mō tseě* 節末.

3d. OF PLACE.

'Here.'

裏^{lè.}這^{Chě}

Or,

處^{chǔ.}此^{Tseě}

'There.'

裏^{lè.}那^{Nà}

Or,

處^{chǔ.}那^{Nà}

'Where?'

處^{chǔ.}何^{Hó}

Or,

處^{chǔ.}

——yǎy

那^{Nà}

Or,

裏^{lè.}那^{Nà}

'Elsewhere.'

處^{chǔ.}別^{Pě}

‘Any where.’

處 ^{chǔ.} 一 ^{yǎy} 那 ^{ná} 論 ^{lún} 不 ^{Poō}

Or,

裏 ^{lě.} 那 ^{ná} 拘 ^{keū} 不 ^{Poō}

‘Every where.’

處 ^{chǔ.} 處 ^{chǔ}

Or,

處 ^{chǔ.} 到 ^{Taoú}

Or,

不 ^{poō not.} 所 ^{sò place} 無 ^{Voō No}

Thus, ‘It is found every where.’

有 ^{yeù have.} 不 ^{poō not} 所 ^{sò place} 無 ^{Voō No}

The same is expressed by

都 ^{toō all} 到 ^{Taoú} } Every place
有 ^{yeù have.} 處 ^{chǔ} }

‘No where.’

所 ^{sò.} 無 ^{Voō}

‘It is no where.’

在 ^{tsaē.} 所 ^{sò} 無 ^{voō} 其 ^{Kí}

‘Herein.’

內^{nuy.} 此^{Tscě}

‘Whither are you going?’

去^{keú}
go? 你^{Ně}
You 那^{nā}
裏^{lě} } whither

Or,

去^{keú}
go? 處^{chǔ}
place 一^{yāy}
one 那^{nā}
which 到^{taoú}
to 你^{Ně}
You

‘Come hither.’

這^{chě}
裏^{lě} } here. 你^{Ně}
You 來^{laě}
come

Or,

處^{chǔ}
place. 此^{tscě}
this 到^{taoú}
to 來^{laě}
come 你^{Ně}
You

‘Do you go thither?’

處^{chǔ}
place. 一^{yāy}
one 那^{nā}
that 到^{taoú}
to 去^{keú}
go 你^{Ně}
You

‘He went upward.’

去^{keú}
going. 上^{shàng}
up 往^{wàng}
went 他^{Tā}
He

‘He went downward.’

去^{keú}
going. 下^{hé}
down 往^{wàng}
went 他^{Tā}
He

‘He went forward.’

去^{keú} going. 前^{tsĕn} forward 進^{tsin} proceeded 他^{Tā} He

‘He went backwards.’

去^{keú} going. 後^{hóu} back 退^{tŭy} retired 他^{Tā} He

‘From whence do you come?’

來^{laé} come? 你^{Nè} You
那^{ná} }
裏^{lè} } whence

Or,

來^{laé} come? 處^{chŭ} place 一^{yĭy} one 那^{ná} what 自^{tseé} from 你^{Nè} You

‘He went from hence.’

去^{keú} went. 這^{chě} } 他^{Tā} He
裏^{lè} } here 自^{tseé} from

Or,

去^{keú} went. 處^{chŭ} place 這^{chě} this 自^{tseé} from 他^{Tā} He

‘He went from thence.’

去^{keú} went. 處^{chŭ} place 那^{ná} that 自^{tseé} from 他^{Tā} He

‘Whithersoever you go.’

處^{chŭ} place 那^{ná} which 你^{nè} you 不^{Poó} Not
去^{keú} go. 一^{yĭy} one 到^{taóu} to 拘^{keū} respected

4th. OF TIMES PRESENT.

'Now.'

今 *Kin.*

Or,

下 *heá.* 目 *Mí*

Or,

今 *kín.* 現 *Héén*

Or,

今 *kín.* 茲 *Tscé*

Or,

在 *tsaé.* 現 *Héén*

Also

今 *kín.* 如 *Joó*

Or,

今 *kín.* 而 *Úrh*

Or,

時 *shé.* 今 *Kín*

Or,

時 *shé.* 現 *Héén*

'To-day.'

天 *téén.* 今 *Kín*

Or,

日^{jě.} 今^{Kin}

Or,

日^{jě.} 卽^{Tsěě}

Or,

日^{jě.} 本^{Puèn}

TIME PAST.

‘He has already come.’

來^{lue}
come.他^{Tā}
He會^{tsūng}經^{king}

} has already

‘Before.’

前^{tsūn.}從^{Tsūng}

Or,

時^{shě.}前^{Tsūn}

Or,

時^{shě.}先^{Siēn}

‘Lately.’

時^{shě.}近^{Kín}

‘Just now,’ referring to time past.

剛 *kāng.* 纔 *Tsaě*

Or,

纔 *tsaě.* 方 *Fāng*

‘Yesterday.’

天 *tiēn.* 昨 *Tsŏ*

Or,

日 *jě.* 昨 *Tsŏ*

‘Heretofore.’

來 *laě.* 向 *Heáng*

‘It has not been so *hitherto*.’

樣 *yāng*
manner.

有 *yeù*
have

今 *kín*
now

來 *laě*
coming

自 *Tseě*
From

這 *chě*
this

未 *wé*
not

至 *ché*
to

向 *heáng*
towards

‘Long ago.’

好 *haoù*
a good

從 *Tsúng*

久 *kèw*
while.

前 *tsǎn*

} Before

‘In ancient times.’

時 *shê.*

古 *Koo*

‘High antiquity.’

古 *koò.* 上 *Shàng*

Or,

古 *koò.* 太 *Taě*

OF TIME TO COME.

‘To-morrow.’

天 *těen.* 明 *Míng*

Or,

日 *jě.* 明 *Míng*

‘Next day.’

天 *těen.* 後 *Hóu*

‘Not yet.’

曾 *tsāng.* 未 *wé*

Or,

曾 *tsāng.* 不 *Poó*

‘Ere long.’

近 *kín.* 將 *Tseāng*

‘Hereafter.’

來 *laè.* 將 *Tseāng*

Or,

來 ^{laē} 後 ^{Hóu}

‘Henceforth.’

後 ^{hóu} afterwards. 以 ^è to 今 ^{kín} now 自 ^{Tseē} From

‘Wait a little; he’ll come by and by.’

來 ^{laē} come. 慢 ^{màn} } by and by 些 ^{siē} little; 等 ^{Tàng} Wait
慢 ^{màn} } 他 ^{tā} he 一 ^{yā} a

‘Instantly.’

Or 刻 ^{kě} 卽 ^{Tsēē}卽 ^{tsēē} 立 ^{lě}

‘He’ll come immediately.’

來 ^{laē} come. 就 ^{tsēw} will immediately 他 ^{Tā} He

OF TIME INDEFINITE.

‘Oft, often, &c.’

次 ^{tsee} times. 多 ^{Tō} Many

‘Repeatedly.’

次 ^{tsee} 累 ^{Lúy}

‘Frequently.’

次 ^{tsee} 数 ^{Soó}

‘ Sometimes.’

時 *shē.* 有 *Yè*

‘ Return soon.’

來 *lā.* 回 *hwūy* 早 *tsā* 你 *Ně*

‘ Seldom.’

時 *shē.* 少 *Shaoù*

Or,

時 *shē.* 罕 *Hán*

‘ Daily.’

日 *jě.* 每 *Mei*

Or,

日 *jě.* 日 *Jě*

Or,

天 *tě'n.* 天 *Tě'n*

‘ Weekly’ may be expressed by

天 *tě'n* 七 *tsě* 每 *Mei*
days. seven Each

It is sometimes expressed by

拜 *pai.* 禮 *lé* 每 *Mei*

But only persons acquainted with professed Christians know the phrase.

‘Monthly.’

月 *yuě.* 每 *Mei*

Or

月 *yuě.* 月 *Yuě*

‘Yearly.’

年 *něen.* 每 *Mei*

Or

年 *něen.* 年 *Něen*

‘Always.’

時 *shě.* 常 *Chǎng*

‘When he came, I was writing.’

字 *tsee* character. 寫 *seě* write 我 *gò* I 時 *shě* time 來 *laě* came 他 *Tǎ* He

‘When you have finished, you may then return home.’ (1)

可 *kô* may你 *Ně* You回 *hwûy*做 *tsó*歸 *kwei*完 *wón*方 *fāng* then

} return home.

} finished

(1) ‘Come when you have finished,’

就 *tsòw* then你 *Ně* You來 *laě* come.既 *ké* having做 *tsó*明 *míng*白 *pě*

} finished

‘I never saw him.’

見	<i>kēn</i> saw	我	<i>Gō</i> I	
他	<i>tā</i> him.	總	<i>tsūng</i>	} never
		不	<i>pō</i>	

‘Again.’

再	<i>Tsai</i>
復	<i>fō</i>

5th. OF QUALITY.

Adverbs of quality may be rendered into Chinese literally, as ‘wisely.’

樣	<i>yāng</i> manner.	的	<i>tě</i> the	識	<i>shě</i> knowing	見	<i>Kēn</i> Seeing and
---	------------------------	---	------------------	---	-----------------------	---	--------------------------

i. e. ‘In a wise manner.’

‘He acts wisely.’

見	<i>kēn</i>	} wisely.	他	<i>Tā</i> He
識	<i>shě</i>		做	<i>tsō</i> does
的	<i>tě</i>		事	<i>see</i> business
樣	<i>yāng</i>			

But the word ‘manner,’ expressed by the termination ‘ly’ in English, is generally omitted, and the quality which, when connected with a noun, is an Adjective, when joined to a Verb still retains the same form though used adverbially. Thus,

‘A swift horse.’

匹 ^{pě}
(N.)一 ^{yāy}
one馬 ^{mǎ}
horse快 ^{Kuǎi}
Swift

‘He walks swiftly.’

快 ^{Kuǎi}
swiftly.他 ^{Tā}
He走 ^{tsòw}得 ^{tě}

} walks

‘Swift and swiftly’ are the same in Chinese.

‘He can write well.’

好 ^{hǎo}
good.得 ^{tě}
can寫 ^{xiě}
write他 ^{Tā}
He

‘He deals justly.’

貿 ^{mòu}易 ^{yǎy}

} deals.

他 ^{Tā}
He公 ^{kūng}平 ^{píng}

} justly

‘He speaks leisurely.’

講 ^{kiàng}話 ^{huá}

} speaks.

他 ^{Tā}
He慢 ^{màn}慢 ^{màn}

} leisurely

Or,

講 ^{keàng} }
話 ^{huá} } speaks.

他 ^{Tā} He
從 ^{ts'ung} }
容 ^{yung} } leisurely (mildly)

‘He speaks at random.’

講 ^{keàng} speaks.

他 ^{Tā} He
亂 ^{luán} }
亂 ^{luán} } at random

‘You should not speak confusedly.’

要 ^{yaóu} wanted

你 ^{Nè} You

混 ^{huán} }
仗 ^{cháng} } confusedly.

講 ^{keàng} }
話 ^{huá} } speaking
不 ^{pōo} not

‘He says *expressly* that he cannot do it.’

做 ^{tsó} do.

說 ^{shwō} says

他 ^{Tā} He

不 ^{pōo} not

能 ^{nâng} can

明 ^{míng} }
白 ^{pě} } *expressly*

‘Walk slowly.’

走 *tsòw*
walk.你 *Nè*
You慢 *màn*慢 *màn*

} slowly

‘He talks foolishly.’

講 *keàng*
話 *hwá*

} talks.

他 *Tā*
He無 *voó*
without知 *chē*
knowledge

‘He reads badly.’

不 *poó*
not好 *haò*
well.他 *Tā*
He念 *neén*得 *tě*

} reads

Or

書 *shoó*
book.念 *neén*
to read會 *hwúy*
understand不 *poó*
not他 *Tā*
He

‘He has greatly erred in managing that affair.’

有 *yeù*
has事 *scé*
business那 *ná*
that他 *Tā*
He錯 *tsó*
erred.大 *tá*
greatly件 *kěén*
(N.)辦 *pán*
manage

B 6

‘He reasons ably.’

有 ^{yeu}
having

他 ^{Tā}
He

能 ^{nāng}

論 ^{lún}

幹 ^{kǎn}

道 ^{taoú}

理 ^{lǐ}

} ability.

} reasons

6th. OF QUANTITY.

‘Much.’

多 ^{tó.}

‘Too much.’

多 ^{tó.}

太 ^{Taí}

Or,

多 ^{tó.}

過 ^{Kwō}

‘Little.’

少 ^{Shào.}

‘Too little.’

少 ^{shào.}

太 ^{Taí}

‘Very little.’

少 ^{shào.}

甚 ^{Shín}

‘How much.’

少 *shuò.*

多 *Tó*

Or,

干 *kān.*

若 *Jò*

Also,

多 *tó.*

幾 *Kē*

‘How great?’

大 *tá.*

多 *Tó*

Or,

大 *tá.*

幾 *Kē*

‘Enough.’

足 *Tsǒ*

Or,

穀 *keñ.*

‘That is enough.’

了 *leaoù.*

罷 *Pá*

It is an expression which the Chinese often use.

‘A great deal.’

多 *tó.*

許 *Hèw*

Or,

多 *tó.*

好 *Haou*

7th. OF DOUBT.

‘Perhaps.’

者 *chây.* 或 *Hwǎ*
Or, 概 *kaé.* 大 *Tá*

‘About so high.’

高 *kaōū* 這 *chě* 大 *Tá*
high. } *so* } *About*
樣 *yâng* 約 *yě*

8th. OF AFFIRMATION.

‘Yes.’(1)

是 *Shé.*

‘Certainly, surely, undoubtedly.’

然 *jén.* 自 *Tseé*

‘Really.’

在 *tsaé.* 實 *Shě*

‘He is really a good man.’

是 *shé* 他 *Tǎ*
is He
好 *haò* 實 *shě*
a good } *really*
人 *jín* 在 *tsaé*
man.

(1) It is commonly said, *tsòw shé* 是就, and *chúng shě* 是正, ‘just so.’

‘Indeed it is so.’

這 ^{chě} }
樣 ^{yāng} } so. 果 ^{Kwò} }
然 ^{jên} } Indeed
係 ^{hě} }
it is

‘He is a truly good man.’

人 ^{jín} man. 好 ^{haoù} a good 係 ^{hě} is 實 ^{shě} really 真 ^{chín} truly 他 ^{Tā} He

‘Decidedly.’

然 ^{jên.} 斷 ^{Twán}

‘It is positively thus.’

這 ^{chě} }
樣 ^{yāng} } thus. 定 ^{Tǐng} Positively
是 ^{shě} is

9th. OF NEGATION.

‘Not.’

不 ^{Poǎ.}

‘By no means.’

是 ^{shě} is. 不 ^{poǎ} not 萬 ^{wán} ten thousand 萬 ^{Wán} Ten thousand

‘Not at all.’

是 ^{shě} is. 不 ^{poǎ} not 總 ^{Tsùng} Altogether

Or

是 ^{shé} is. 不 ^{poǒ} not 大 ^{Tǎ} Greatly

Beside the negative *poǒ* 不, there are these nine, *voó* 毋; *voó* 無; (1)
voě 勿; *foě* 弗; *wé* 未; *mǒ* 莫; *mè* 靡; *feī* 非; *wàng* 罔. (2)

‘It is not so.’

樣 ^{yáng}. 這 ^{chě} 是 ^{shé} 不 ^{Poǒ}

‘He has not.’

有 ^{yeù} has. 未 ^{wé} not 他 ^{Tǎ} He

‘On erring you should not be afraid to reform.’

改 ^{kaě} to reform. (3) 憚 ^{tán} fear 勿 ^{voě} not 則 ^{tsě} should 過 ^{Kuǒ} On erring (you)

‘Do not idly spend the day.’

日 ^{jě} the day. 度 ^{toó} pass 虛 ^{heū} idly 毋 ^{Voó} Do not

‘I had not leisure to pay my respects.’

問 ^{wán} } 弗 ^{Foě} Not
 } to pay respects.
 候 ^{hěw} } 遑 ^{huáng} leisure

‘I am not adequate to it.’

也 ^{yǎy} 逮 ^{tě} adequate to 之 ^{chě} it 未 ^{wé} not 我 ^{Gò} I

(1) In *Yăy-king* and some other ancient books, the character *vú* 无 is in constant use as a negative.

(2) To the negatives add *vê* 微; *mǒ* 沒; *měè* 蔑; *maó* 耗. (3) *yú* 語. *Lún* 論

Commonly,

來 ^{laē} come to pass. 不 ^{poō} not 做 ^{tso} do 我 ^{Go} I

‘To his thanks there was no end.’

靡 ^{mēē} no 他 ^{Tā} He
 涯 ^{yaē} end. 感 ^{kān} } gave thanks
 謝 ^{seē} }

‘There is no better than this.’

這 ^{chē} } this.
 箇 ^{kó} }
 莫 ^{Mō} Not
 好 ^{haō} better
 於 ^{yū} than

‘It is in no wise what I wish.’

願 ^{yaē} wish. 我 ^{Go} I 並 ^{Píng} } In no wise
 所 ^{sō} that which 非 ^{fei} }

‘Do not oppose,’

違 ^{wei} oppose. 無 ^{Voō} Do not

‘Do not deceive yourself.’

也 ^{yaē} (N.) (1.) 欺 ^{kē} deceive 自 ^{tseē} yourself 毋 ^{Voō} Do not

‘Not to regard one’s promise.’

齒 ^{chē} teeth. 口 ^{keū} the mouth (or) 顧 ^{koō} regard 罔 ^{Wāng} Not

(1) 學. Tá 大

10th. OF INTERROGATION.

‘How will you manage?’

辦 ^{pán} manage? 你 ^{Nè} You如 ^{joô} }
何 ^{hó} } how

Or,

辦 ^{pán} manage? 你 ^{Nè} You怎 ^{tsèng} }
麼 ^{mô} } how
樣 ^{yâng}

‘How?’ expressing doubt, as,

‘How is it thus?’

這 ^{chě} }
樣 ^{yâng} } thus?
豈 ^{Kè} How
係 ^{hé} (is it)

‘How is it not?’

是 ^{shé} is? 不 ^{pō} not 豈 ^{Kè} How

i. e. Meaning to affirm that it is.

In books, *hoó* 胡; *hè* 奚; *voó* 烏; *voó* 惡; *ngān* 安, are used for 'how.'

'Why.'

何 *hó*
what.

因 *Yin*
Because of

Or,

爲 *wéi*
cause.

何 *hó*
What

Or,

何 *hó*
what.

爲 *Wéi*
Cause

Also,

故 *koó*
cause.

何 *Hó*
What

Or,

緣 *yuén*
cause.
故 *koó*

甚 *Shín*
What
麼 *mǒ*

'Whether, does he remain or go?'

麼 *mǒ*
?

去 *keú*
go

或 *hwǎ*
or

在 *tsaé*
remain

或 *hwǎ*
whether

他 *Tā*
He

11th. OF COMPARISON.

'More,' in quantity.

多 *tó*.

更 *Kāng*

For 'more' and 'most' joined to Adjectives, see the Comparison of Adjectives.

‘He walked more than a thousand *le*.’

多 ^{tó} more.	里 ^{lè} le	路 ^{loó} the road	他 ^{Tā} He
	有 ^{yǒu} and	千 ^{tsēn} a thousand	行 ^{híng} walked

‘You have walked two paces more.’

多 ^{tó} more	你 ^{Nǐ} You	
兩 ^{leàng} two	行 ^{híng}	} have walked
步 ^{pó} paces.	了 ^{leào}	

‘This is two tales less.’

兩 ^{leàng} tales.	少 ^{shǎo} is less	這 ^{Chē}	} This
	二 ^{èr} two	個 ^{kó}	

‘Have you been better recently?’

還 ^{hwán} more	你 ^{Nǐ} You	
好 ^{hǎo} well.	一 ^{yí}	} recently
	向 ^{xiàng}	

‘How much more’ is made by *hó hwáng* 況何, and *hwáng tsè* 且况.

‘If you be unable to take a short journey, how much more, a long one.’

遠 ^{yuén} a distant	行 ^{híng} walk	路 ^{lù} road	若 ^{Jǐ} If
路 ^{lù} road	何 ^{hé}	不 ^{pǒ} not	你 ^{nǐ} you
乎 ^{hū} ?	況 ^{huáng}	能 ^{náng} can	近 ^{jìn} near

} how much more

‘A great many times.’

遭 ^{tsao} times.	好 ^{Haoù}	} A great many
	幾 ^{kě}	

Or,

回 ^{huí} times.	好 ^{Haoù}	} A great many
	幾 ^{kě}	

Or,

次 ^{tse}	幾 ^{kě}	好 ^{Haoù}
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‘A great deal more.’

多 ^{duō}	更 ^{kāng}	太 ^{Tài}
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‘Very.’

甚 ^{Shén}

Or,

在 ^{zài}	實 ^{Shí}
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‘Very good.’

好 *haoḁ.* 甚 *Shin*

‘Very bad.’

好 *haoḁ.* 不 *poḁ* 在 *tsaě* 實 *Shě*

‘A very long time.’

久 *kěw.* 好 *Haoḁ*

‘Very much or many.’

多 *tó.* 甚 *Shin*

‘Very few.’

少 *shaḁ.* 甚 *Shin*

‘Very great.’

大 *tá.* 在 *tsaě* 實 *Shě*

‘Very little.’

小 *seapḁ.* 在 *tsaě* 實 *Shě*

‘Very ugly.’

醜 *cheṁ.* 太 *Taě*

‘Very superior quality.’

等 *tàng.* 上 *sháng* 又 *Yéw*

‘Very pleasant.’

得 *tě* } very. 趣 *Tseũ* } Pleasant
狠 *hàn* } 趣 *tseũ* }

‘Very important, urgent.’

緊 *kìn.* 得 *tě* 要 *Yaoú*

‘Very high.’

的 *tě.* 高 *kaò* 高 *Kaò*

‘Almost enough.’

穀 *keũ* enough. 多 *tó* much 不 *poũ* not 差 *Chǎ* Error

‘Nearly the same.’

同 *túng* same. 多 *tó* much 不 *poũ* not 差 *Chǎ* Error

Or,

樣 *yáng.* 一 *yǎy* 同 *túng* 多 *tó* 不 *poũ* 差 *Chǎ*

‘A little more.’

些 *sě.* 一 *yǎy* 多 *Tó*

'These two are alike.'

同 ^{túng}
same

這 ^{Chě}
'These

一 ^{yǎy}
one

兩 ^{leàng}

樣 ^{yáng}
manner.

個 ^{ko} } two

'He rides about every where.'

騎 ^{kě}
rides

他 ^{Tā}
He

馬 ^{mǎ}
a horse.

周 ^{cheū} }
圍 ^{wei} } going round

'Since that affair is thus, I have no resource.'

無 ^{voó} }
奈 ^{nà} } no resource.
何 ^{hó} }

爲 ^{wei} is
如 ^{joó} }
此 ^{tsee} } thus
我 ^{gò} I
卽 ^{tsèè} then

既 ^{Kè} }
然 ^{jén} } Since
那 ^{nà} }
件 ^{kéén} } that
事 ^{sé} affair

OF PREPOSITIONS.

‘Of,’

As denoting the possessive, is made by *chē* 之, and *těě* 的.

‘The house of my friend.’

之	<i>chē</i> 's	我	<i>Gò</i> My	
屋	<i>vō</i> house.	明	<i>pǔng</i>	} friend
		友	<i>yeù</i>	

‘Of,’ denoting an effect, is rendered by *yīn* 因, and *weí* 爲

‘He died of a fever.’

死	<i>see</i> died.	病	<i>pǐng</i> disease	因	<i>yīn</i> because of	他	<i>Tā</i> He
		而	<i>úr</i> and	熱	<i>jě</i> of hot	係	<i>hè</i> was

Or,

死	<i>see</i>	} died.	熱	<i>jě</i>	} a fever	他	<i>Tā</i> He
了	<i>leauh</i>		病	<i>pǐng</i>		爲	<i>weí</i> of

‘For.’

‘Make a garment for me in the present mode.’

的	<i>těě</i> 's	做	<i>tsó</i> make (this)	你	<i>Nè</i> You
衣	} garment.	時	<i>shē</i> time	替	<i>tě</i> for
服		樣	<i>yāng</i> manner	我	<i>gò</i> me

‘For,’ instead of.

‘I’ll thank you to attend to that business for me.’

事 ^{see} business	那 ^{nâ}	} that	我 ^{gò} me	你 ^{nè} you	我 ^{Gò} I
	件 ^{kěén}		辦 ^{pán} to manage	代 ^{taé} for	請 ^{tsêng} request

‘For,’ on account of.

‘He loved the boy for his good disposition.’

性 ^{síng} 情 ^{tsíng}	} disposition.	他 ^{tâ} his	因 ^{yín}	} for	兒 ^{árh}	} the boy	他 ^{Tâ} He
		好 ^{haò} good	爲 ^{wéi}		子 ^{tsee}		愛 ^{waí} loved

‘Into,’ is implied in the verb.

‘He left the city, and went into the country to live.’

鄉 ^{heāng}	} the country	他 ^{Tâ} He
下 ^{heà}		離 ^{lè} left
居 ^{keū}	} to live.	城 ^{chíng} the city
住 ^{chú}		而 ^{árh} and
		往 ^{wàng} went into

‘He went into the house.’

裏 ^{lè} within.	家 ^{keā} the house	進 ^{tsín} went	他 ^{Tâ} He
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‘Take the money, and put it into the bag.’

袋 ^{taě} the bag, 裝 ^{chuāng} and put it 拿 ^{Ná} Take
進 ^{tsin} into 銀 ^{yin} } the money
口 ^{keū} the mouth of 子 ^{tsee} }

‘They put the goods *into* the ship’s hold.’

艙 ^{tsàng} hold, 入 ^{jǔ} into 搬 ^{puān} moved 他 ^{Tā} } They
船 ^{chuān} the ship’s 貨 ^{hó} the goods 們 ^{mún} }

‘Within.’

‘They are *within* the house.’

裏 ^{lè} within, 在 ^{tsaé} are 他 ^{Tā} } They
家 ^{keā} the house 們 ^{mún} }

‘He is *within* the interior parts of the house.’

裏 ^{lè} } interior, 他 ^{Tā} He
面 ^{mien} } 在 ^{tsaé} is in
家 ^{keā} the house

‘He can finish *within* the time appointed.’

完 ^{wán} complete, 辦 ^{pán} manage 之 ^{chē} ’s 日 ^{yǐ} the day 他 ^{Tā} He
得 ^{tě} can 內 ^{núy} within 期 ^{kē} appointed 在 ^{tsué} re-
maining

‘Without.’

‘He stands *without* the door.’

外^{wué} outside. 之^{chē} 's 門^{mún} the door 在^{tsaé} is 他^{Tā} He

‘Go *without* me.’

我^{gò} me 你^{Nè} You
去^{keú} go. 除^{chǔ} } excluding
了^{leaoù} }

‘With.’

‘Go *with* me.’

去^{kek} go. 我^{gò} me 同^{túng} with 你^{Nè} You

‘He writes *with* a pencil.’

字^{tsee} characters. 寫^{seé} to write 筆^{pě} a pencil 用^{yung} uses 他^{Tā} He

‘He killed a man *with* a knife.’

人^{jīn} a man. 殺^{shā} killed 刀^{taoū} a knife 以^è by or with 他^{Tā} He

‘He subjects men *by* virtue.’

人^{jīn} men. 服^{fō} subjects 德^{tā} virtue 以^è by 他^{Tā} He

‘They obtain food by diligent labor.’

飯 ^{fán} rice	做 ^{tsó} doing	他 ^{Tā}	} They
食 ^{shě} to eat.	工 ^{kūng}	們 ^{mún}	
	夫 ^{foō}	以 ^ě by	
	得 ^{tě} obtain	勤 ^{kín} diligently	

‘Down.’

‘Go down the stone steps.’

石 ^{shě} stone	階 ^{kaē}	你 ^{Ně} You
去 ^{keú} go.	級 ^{kěě}	下 ^{heú} down

‘Go down.’

去 ^{keú} go.	下 ^{heú} down	你 ^{Ně} You
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‘Put down the book.’

書 ^{shoō} the book.	下 ^{heú} down	放 ^{fāng} put	你 ^{Ně} You
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‘From.’

Tsee 自; *yéw* 由; *tsoóng* 從.

‘To.’

Taoú 到; *ché* 至.

‘He went from Nanking to Peking.’

北 ^{pě}	} Peking.	去 ^{keú} went	南 ^{Nán}	} Nanking	他 ^{Tā} He
京 ^{kīng}		到 ^{taoú} to	京 ^{kīng}		自 ^{tsee} from

‘At.’

‘He lives at Penang.’

居 ^{keū}	}	dwells.	新 ^{Sin}	}	Penang	他 ^{Tā}	}	He
住 ^{chú}			埠 ^{féu}			在 ^{tsaé}		

‘He arrived at Hiang-shan yesterday.’

到 ^{taoú}	}	arrived at	他 ^{Tā}	}	He
香 ^{Heang}			天 ^{tsō}		
山 ^{shān}		Heang-shan.	天 ^{tēn}		

‘On or upon.’

‘Put it on the table.’

棹 ^{chō}	}	the table	放 ^{Fáng}	}	Put
子 ^{tseè}			物 ^{voě}		
上 ^{shàng}		upon.	在 ^{tsaé}		stay

‘The bricklayer is upon the top of the house.’

房 ^{fáng}	}	the house	坭 ^{Nā}	}	The bricklayer
背 ^{poě}			水 ^{shuǐ}		
上 ^{shàng}		upon.	人 ^{jīn}		
			在 ^{tsaé}		is

‘In.’

‘He lives in the City.’

城	<i>chǐng</i> the city	他	<i>Tā</i> He	
內	<i>náy</i> within.	居	<i>keū</i>	} lives
		住	<i>chú</i>	

‘He was born in the 50th year of Keen-lung.’

五	<i>wò</i>	} 50th	他	<i>Tā</i> He
十	<i>shē</i>		生	<i>sāng</i> was born
年	<i>nién</i> year		於	<i>yū</i> in
之	<i>chē</i> the		乾	<i>Kēn</i>
間	<i>kēn</i> midst.		隆	<i>láng</i>
				} Keen-lung's

‘The book is in the middle of the table.’

之	<i>chē</i> 's	棹	<i>chǎo</i>	} the table	書	<i>Shoō</i> The book
心	<i>shīn</i> heart.	子	<i>tsee</i>		在	<i>tsaē</i> is in

Or,

中	<i>chūng</i>	} midst.	棹	<i>chǎo</i>	} the table's	書	<i>Shoō</i> The book
間	<i>kēn</i>		子	<i>tsee</i>		在	<i>tsaē</i> is in

'He is in the province of Shan-tung.'

山	<i>Shān</i>	} Shan-tung	他	<i>Tā</i> He
東	<i>tūng</i>		在	<i>tsai</i> is
省	<i>sáng</i> province.		於	<i>yü</i> in

'Up.'

'Go up the hill.'

去	<i>keú</i> go.	山	<i>shān</i> the hill	上	<i>Shàng</i> Up
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'He is gone up to Peking.'

去	<i>keú</i> has gone.	北	<i>Pě</i>	} Peking	他	<i>Tā</i> He
		京	<i>kīng</i>		上	<i>shàng</i> up to

'Lift up, or take up.'

來	<i>lái</i> come.	起	<i>kè</i> up	拿	<i>Ná</i> Take
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Or,

來	<i>lái</i> come.	起	<i>kè</i> up	直	<i>Ché</i> Straight
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'Take that boiler off the fire.'

去	<i>keú</i> go.	拿	<i>ná</i> take	火	<i>hǒ</i>	} the fire place	煲	<i>paou</i> boiler	那	<i>Nà</i> That
		開	<i>kaí</i> open	爐	<i>loó</i>		由	<i>yew</i> from	茶	<i>chá</i> tea

'Take this thing *off* the table.'

拿 nā
take

棹 chǎo
the table

此 Tsè
This

去 keú
away.

子 tsee

物 vož
thing

上 shàng
upon

由 yěw
from

'Over.'

'He is gone *over* the water.'

去 keú
is gone.

河 hó
the river

過 kuò
to pass

他 Tā
He

'He climbed *over* the wall.'

去 keú
went.

越 yuè
over

牆 tseǎng
the wall

扳 pān
climbed

他 Tā
He

'Below, under.'

'Below the table.'

底 tī
下 heà
below.

棹 chǎo
子 tseè
The table

'The pencil is *below* your foot.'

之 chē
's

筆 Pě
The pencil

底 tī
下 heà
below.

在 tsai
is.

你 nè
your

脚 keō
foot

'The situation of the Kwan-poo is *below* that of the Viceroy.'

之 ^{chē} 's	過 ^{kwō} er than	位 ^{wei} seat	關 ^{Kwān}	} Kwan-poo
位 ^{wei} seat.	總 ^{Tsūng}	係 ^{hē} is	部 ^{pōo}	
	督 ^{toō}	卑 ^{pei} mean-	之 ^{chē} 's	

} the Viceroy

'Above.'

'The office of the Viceroy is *above* that of the Kwan-poo.'

關 ^{Kwān}	高 ^{kaō} high-	職 ^{chē}	總 ^{Tsūng}	} The Viceroy
部 ^{pōo}	過 ^{kwō} er	分 ^{fūn}	督 ^{toō}	
的 ^{tēē} 's.	於 ^{yū} than	是 ^{shē} is	的 ^{tēē} 's	

} the Kwan-poo } office

'It is *above* your head.'

頂 ^{tīng} vortex.	上 ^{shang} above	首 ^{shōw} head	你 ^{nē} your	在 ^{tsā} situation	是 ^{shē} Is
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'The price is *above* ten thousand tales.'

有 ^{yē} and	萬 ^{wān} ten thousand	是 ^{shē} is	價 ^{Keā}	} The price
多 ^{tō} more.	兩 ^{leàng} tales	一 ^{yāy} one	錢 ^{tsēn}	

Or,

一 ^{yāy} one	高 ^{kaō}	價 ^{Keā}	} The price
萬 ^{wān} ten thousand	過 ^{kwō}	錢 ^{tsēn}	
兩 ^{leàng} tales.	於 ^{yū} than	是 ^{shē} is	

} higher

‘Under.’

‘I know that I can buy it *under* that price.’

得	^{tā} can.	就	^{tsèw} soon	之	^{chē} the	是	^{shé} that	我	^{Gà} I
買	^{muè} buy	下	^{heá} below	價	^{keá} price	知	^{chē} know		

‘Before.’

‘Go before me.’

去	^{keú} go.	而	^{úr} and	我	^{gà} me	前	^{tséén} precede	你	^{Nè} You
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‘Before the table of a magistrate.’

臺	^{taē} table	官	^{Kwān}	} A magistrate's
前	^{tséén} before.	府	^{fò}	

‘Behind.’

‘He followed *behind*.’

行	^{híng} walked.	而	^{úr} and	後	^{hóu} after	隨	^{súy} followed	他	^{Tā} He
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‘Beyond.’

‘It is *beyond* that wall.’

牆	^{tséáng} wall	在	^{Tsai} It is	} that
之	^{chē} 's	那	^{nā}	
外	^{wáí} with outside.	幅	^{fó}	

‘It is now *beyond* the time appointed.’

期	<i>kě</i> the time appointed.	係	<i>hè</i> is	而	<i>ŭrh</i>	} Now
		過	<i>kwō</i> past	今	<i>kīn</i>	

‘Against.’

‘It is *against* the wall.’

牆	<i>tseāng</i> the wall.	是	<i>shé</i> It is	} against
		靠	<i>kaō</i>	
		埋	<i>maē</i>	

‘He was leaning *against* the posts of the door.’

門	<i>mūn</i> the door	他	<i>Tā</i> He	} leaned against
枋	<i>fāng</i> post.	挨	<i>yaē</i>	
		埋	<i>maē</i>	

‘He spoke to me *against* that man.’

攻	<i>kūng</i>	} attacking	他	<i>Tā</i> He
擊	<i>kēē</i>		對	<i>túy</i> to
那	<i>nā</i>	} that	我	<i>gō</i> me
個	<i>lō</i>		講	<i>keāng</i>
人	<i>jīn</i> man.		話	<i>kwá</i>
				} spoke

‘The Tartars fought against the Chinese.’

對	<i>táy</i> were opposed	漢	<i>Hán</i>	} the Chinese	人	<i>jín</i> men	滿	<i>Mwàn</i>	} The Tartars
敵	<i>těě</i> as ene- mies.	人	<i>jín</i>		與	<i>yú</i> with	洲	<i>chōu</i>	

‘Over against.’

‘*Ho-nan* is over against the foreign factories.’

館	<i>kwán</i> factories	河	<i>Hó</i>	} <i>Ho-nan</i>
對	<i>túy</i>	南	<i>nán</i>	
面	<i>měén</i>	在	<i>tsáé</i> is situated	
		夷	<i>é</i> the foreign	

‘Through.’

‘Go *through* that road.’

去	<i>keú</i> go.	那	<i>ná</i>	} that	你	<i>Nè</i> You
		條	<i>teaóú</i>		走	<i>tsòw</i> walk
		路	<i>loó</i> road		通	<i>tūng</i> through

‘You can go *through*.’

通	<i>tūng</i> through.	得	<i>tě</i> can	行	<i>híng</i> walk	你	<i>Nè</i> You
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It implies going *through*, a door, a passage, or *any business*.

‘About.’

‘He went all *about* the market.’

行	híng	}	walked.	周	chōw	}	round about	街	keāē	}	the market	他	Tā	He
過	kwō			圍	wēi			市	shè			往	wàng	

‘About so much.’

多	tō	}	so	大	Tá	}	About
	much.			樣	yāng		

‘He spoke to me *about* that affair.’

及	kēē	}	that	他	Tā	He
那	nā			替	tē	
件	kēēn			我	gō	me
事	sēē			講	keāng	spoke
	affair.					

‘Among, amongst.’

‘It must be *amongst* these.’

內	núy	}	these	其	Kē	It
	midst.			些	sēē	
				之	chē	
				在	tsaē	be

‘The Emperor is the greatest *amongst* men.’

至	<i>ché</i> most	皇	<i>hwāng</i>	} the Emperor	人	<i>Jín</i> Men
大	<i>tá</i> great.	帝	<i>té</i>		之	<i>chē</i> 's
		是	<i>shé</i> is		中	<i>chūng</i> midst

‘Between.’

‘The pencil is lying *between* these two ink-stands.’

中	<i>chūng</i>	} between.	墨	<i>mě</i>	} ink-stand	在	<i>tsaé</i> situated	其	<i>Kǐ</i> The
間	<i>kēén</i>		硯	<i>yén</i>		那	<i>nâ</i> these	筆	<i>pě</i> pencil
		之	<i>chē</i> 's	兩	<i>leàng</i> two	是	<i>shé</i> is		

‘Near.’

近 *Kín.*

‘It is *near* that chair.’

椅	<i>é</i>	} chair.	是	<i>Shé</i> It is
子	<i>tsee</i>		在	<i>tsaé</i> situated
		近	<i>kín</i> near	
		那	<i>nâ</i>	} that
		張	<i>chāng</i>	

‘It is a long time *since* that.’

久 *kěw*
long time.

係 *hè*
is

至 *ché*
to

其 *kě*
that

自 *Tsè*
From

好 *haò*
a good

今 *kín*
now

事 *see*
affair

有 *yeá*
have

OF CONJUNCTIONS.

‘Though, although.’

‘Though he be sick, he must come.’

來	laē come.	病	pǐng sickness	雖	Sūy	} Though
		尚	shàng	然	jēn	
		且	tsee	他	tā he	
		必	pěe must	有	yeù have	

‘Although I have frequently admonished him, I do not perceive that he has reformed.’

他	tā him	勸	keuēn admonished	雖	Sūy Although
改	kaē	他	tā him,	我	gò I
過	kwò	還	hwān yet	係	hè have
	} reform.	不	pō not	數	sò several
		見	kēēn see	次	tsee times

‘For.’

蓋 Kaē.

‘If at that time, that affair had happened, I must have seen it, *for* I was then present.’

我 ^{gò} I	事 ^{seé} affair,	若 ^{Jō} If
就 ^{tsèw} then	我 ^{gò} I	當 ^{tāng} that
在 ^{tsuē} was	必 ^{pěě} must	時 ^{shē} time
那 ^{nā}	見 ^{kěén}	偶 ^{ngèu}
處 ^{chǔ}	過 ^{kwō}	然 ^{jēn}
	蓋 ^{kaé} for	有 ^{yèu} to have
	彼 ^{pě} that	那 ^{nā}
	時 ^{shē} time	件 ^{kěén}

there. } have seen } happened } that }

‘And,’ is sometimes made by *úr* 而; *kěě* 及; *yéw* 又; *píng* 並.

‘He and his brother live in the city.’

裏 ^{lè} within	兄 ^{heūng}	他 ^{Tā} He
居 ^{keū}	弟 ^{te}	及 ^{kěě} and
住 ^{chú}	在 ^{tsaé} situated	他的 ^{tā}
	城 ^{chǐng} the city	的 ^{těě}

brother } his }

‘He came, *and* told me.’

知	chē	}	to know.	說	shuō	}	told	他	Tā
道	taoú			過	kwō			來	luē
				我	gō			而	úr
					me				and

‘I want this *and* that also.’

那	nā	}	that.	又	yéw	}	and also	這	chě	}	that	我	Gō
個	kó			要	yaoú			個	kó			要	yaoú
					want								I
													want

‘This *and* that were made by him.’

爲	wéi	}	are	這	chě	}	This
他	tā			個	kó		
	he						
所	sō	}	what	並	píng	}	and
造的	tsao			那	nā		
的	tě			個	kó		
			made.				that

Yăy 亦, also, is used for the conjunction ‘and.’ The sound of *yăy* 也, the final particle, is commonly used in conversation for ‘and.’ It is also sometimes written, but it seems improper.

In Chinese composition, the conjunction ‘and’ is sparingly used.

‘If.’

Jō 若; *tāng* 倘; *jōō* 如, as, is often used for ‘if.’

‘If he accompany me, I will go.’

去 <i>keū</i> go.	我 <i>gō</i> I	隨 <i>sūy</i> follow	若 <i>Jō</i> If
	則 <i>tsē</i> will then	我 <i>gō</i> me	他 <i>tā</i> he

‘If you should have good news, I beg that you will hasten to send a line, to let me know.’

之 <i>chē</i> it.	字 <i>tsee</i> character	寄 <i>ké</i> send	祈 <i>kē</i> beg	佳 <i>keū</i>	} good news	倘 <i>Tāng</i> If
知 <i>chē</i> (to make me) know	一 <i>yāy</i> a	速 <i>tsō</i> quickly	音 <i>yīn</i>	有 <i>yeū</i> (you) have		

‘So.’

是 <i>shē.</i>	如 <i>Jōō</i>
---------------	--------------

‘If that affair be so, it is well.’

即 <i>tsēē</i> then	如 <i>jōō</i>	} so,	事 <i>see</i> affair	若 <i>Jō</i> If
好 <i>haōū</i> well.	是 <i>shē</i>		爲 <i>weī</i> be	其 <i>kē</i> that

‘That,’ denoting a final end.

致 <i>chē.</i>	以 <i>ē</i>
---------------	------------

'He studied that he might obtain a public situation.'

官	kwān	以	Tā
magistrate's		that (he)	He
職	chǎy	致	tō
situation.		might obtain	read
		得	書
			books

'As.'

'Do it as you did before.'

做	tsō	而	ájh	舊	kéw	照	chaoú	你	Ně
act.		and		the old		imitate		Y ou	

The same is expressed thus,

般	pwān	時	shē	如	joó	你	Ně
mode.		time		as		You	
		一	yǎy	前	tsěñ	做	tsó
		one		before		do	

'As he wishes it so, very well.'

即	tsěě	這	chě	悅	yuě	既	Kě
then				likes		As (or since)	
			thus				
好	haou	樣	yāng	有	ycù	他	tā
well.				to have		he	

In this sentence, 'since' would probably be better than 'as.'

'As you please.'

便	pěén	你	ně	隨	Súy
convenience.		your		Follow	

'As soon as he comes, inform me.'

我	gò	報	paoú	即	tsěě	他	Tā
me		announce		the instant		He	
知	chě	與	yū	時	shē	來	laě
to know.		to		time		comes	

‘He must do it *as well as* he can.’

做^{tsó} act. 而^{úr} and 力^{lě} strength 如^{joô} as (his) 必^{pě} must 他^{Tā} He

They more generally say,

做^{tsó} do. 去^{keú} go and 力^{lě} strength 盡^{tsin} exert. his-utmost 必^{pě} must 他^{Tā} He

Which expresses exactly the same sense.

‘You may have as much as you please.’

可^{kô} may 隨^{súy} follow 不^{Poô} Not
有^{yeù} have. 你^{nè} } your 拘^{keü} restricted
之^{chē} } 多^{tō} } how much
意^ē will 少^{shad} }

‘Lest.’

Is difficult to render in Chinese.

‘Make haste and finish, *lest* if not he should be angry.’

他^{tā} he 如^{joô} if 你^{Nè} You
生^{sāng} } 不^{poô} } not 快^{kwaě} hasten
怒^{noô} } 是^{shé} } 些^{sēē} a little
恐^{kūng} } 怕^{pā} } apprehend 做^{tsó} } to finish
完^{wón} }

‘Than.’

‘There is nothing higher *than* heaven.’天 *tēn*
heaven.於 *yū*
than高 *kaoū*
higher莫 *M̄*
Not

‘Because.’

‘He is happy *because* he is good.’故 *koó*
也 *yǎy*} that is the
reason.做 *tsó*
does
善 *shén*
good;福 *fó*
happiness
因 *yīn*
because他 *Tā*
He
有 *yeh*
has

‘Neither.’

不 *poó*
not
是 *shé*
are.兩 *Leàng*
個 *kó* } Both

‘Both.’

個 *kó*.兩 *Leàng*

‘Unless.’

Is not easily rendered.—

‘He will come soon, unless he be sick.’

來 *laê*
come.他 *tā*
he有 *yeh*
have倘 *Tāng*
If就 *tsěw*
will soon病 *píng*
sickness不 *poó*
not

Or thus,

是 ^{shě} be (he)	不 ^{pōō}	他 ^{Tā} He
有 ^{yed}	然 ^{jén}	就 ^{tsèw} will soon
病 ^{píng}	必 ^{pěē} must	來 ^{laē} come;—

} if not so
} is sick.

‘Notwithstanding.’

‘Though he was a little sick, he came *notwithstanding*.’

來 ^{laē} came.	尚 ^{sháng}	病 ^{píng} sickness,	有 ^{yed} had	雖 ^{Sūy} Though
且 ^{tsee}		他 ^{tā} he	些 ^{sěē} a little	他 ^{tā} he

} notwith-
} standing

‘Yet.’

‘There are *yet* a few.’

幾 ^{kē}	還 ^{Hwān} Yet
個 ^{kó}	有 ^{yed} have

} a few.

‘But.’

‘They came with me, *but* they went by themselves.’

自 ^{tsee}	來 ^{laē} came,	他 ^{Tā}
已 ^{kē}	但 ^{tán} but	們 ^{mún}
去 ^{keú} went.	他 ^{tā}	同 ^{tung} with
	們 ^{mún}	我 ^{gò} me

} themselves
} they
} They

‘I should be glad to do it, *but* the time is not suitable.’

不 ^{poō} not	時 ^{shé}	} the time	做 ^{tsó} to do it,	我 ^{Gí} I
就 ^{tsèw} suitable.	候 ^{hèw}		惟 ^{wéi} but	悅 ^{yuē} delight

‘It is not A-nan, *but* A-mew.’

亞 ^A	} A-mew.	但 ^{tán} but	亞 ^A	} A-nan	不 ^{Poō} Not
茂 ^{mew}		是 ^{shé} is	南 ^{nan}		是 ^{shé} is

‘It is not only his duty to do it, *but* your duty also.’

做 ^{tsó} to do it.	亦 ^{yǎy} also	即 ^{tsě} but	應 ^{yīng} duty	係 ^{hè} is	不 ^{Poō} Not
	當 ^{tāng} ought	你 ^{nè} you	做 ^{tsó} to do	他 ^{tā} his	特 ^{tè} only

‘This is what he wishes to do, *but* it is not my original intention.’

意 ^ì intention.	我 ^{gò} my	然 ^{jén} but	欲 ^{yǒ} wish	是 ^{shé} is	此 ^{Tscē} This
	本 ^{puèn} original	非 ^{fēi} not	爲 ^{wéi} to do,	他 ^{tā} his	事 ^{sé} affair

‘Nor.’

‘He would *neither* do this way *nor* that way.’

做 ^{tsó} do.	亦 ^{yǎy} also	樣 ^{yāng} way	做 ^{tsó} do	他 ^{tā} he	這 ^{Chē}	} Thus
	不 ^{poō} not	他 ^{tā} he	那 ^{nā} that	不 ^{poō} not	樣 ^{yāng}	

‘Either, or.’

‘It is *either* Lin-kwan or Haou-kwan, I do not know which.’

那 ^{nā}
which

一 ^{yǎy}
個 ^{kó} } one.

浩 ^{Haou}

官 ^{kwan}

不 ^{pōō}
not

知 ^{chē}
know

是 ^{shé}
is

} Haou-kwan

是 ^{Shé}
It is

或 ^{hwǎ}
either

林 ^{Lin}

官 ^{kwan}

或 ^{hwǎ}
or

} Lin-kwan

OF INTERJECTIONS.

I. *Expressive of grief.*

As

呼 *hoō.* 鳴 *Woō*

‘Alas! Alas!’

In distress, they say

我 *gò.* 憐 *lĕn* 可 *kā*

‘I’m to be pitied!’

我 *gò.* 得 *tě* 不 *pō* 了 *Leuò*

‘I’m undone!’

哉 *tsaē.* 痛 *tung* 呼 *hoō* 鳴 *Woō*

‘Alas, how painful!’

哉 *tsaē.* 吁 *heū* 鳴 *Woō*

And,

乎 *hoō.* 嗟 *tseāy* 吁 *Heū*

Also denote grief and anxiety.—

Gg

2. Of Surprise.

哉 *tsaē.* 何 *Hô*

‘What!’

Áh yá 呀 呀 is extremely common, though the first of the characters is only found in lighter productions. It is an exclamation that escapes them when they admire, wonder, are distressed or pity, as well as in the moment of surprise.

3. Of Admiration.

哉 *tsaē.* 休 *Hēcū*

‘How excellent!’

哉 *tsaē.* 矣 *ē* 大 *Tá*

‘O how great!’

哉 *tsaē.* 休 *hēcū* 歎 *yā* 猗 *ē*

‘O how admirable!’

Èfoō 夫 矣, at the end of a sentence, denote admiration. *Foō* 夫 frequently occurs at the beginning of a sentence, and nearly corresponds to the word ‘now’ when used as a particle of connection, ‘as, now if this be true,’ &c.

OF THE PROVINCIAL DIALECT.

OF THE CANTON DIALECT.

That the pronunciation of the character is in the provincial dialect different from that of the *Kwān* dialect, has already appeared in the table of syllables. Though that table exhibits the regular difference that subsists between them, there are yet in the provincial dialect many anomalies not noticed there, and which can be learned only from practice.

In the Canton dialect, there are words for which they have no character, and there are others, for which the people of the province have formed a character. These Provincial characters are not admitted into dictionaries of the language.

The Provincial dialect is called *pě hwá* 話白; *toō hwá* 話土, and *toō tǎn* 談土 in contradistinction from the *proper* and *general* language of the Empire, called *kwān hwá* 話官, 'public officer's speech or language.' In Europe, it is called, from the Portuguese, the 'Mandarin tongue.'

The Chinese define the phrase *kwān-hwá* thus,

爲 wei are	聲 shing the tone and	言 yén	} languages;	用 yung use	公 kung universally	各 Kō Every
正 ching right.	音 yin pro- nunciation	語 yü		之 chē the	通 tung throughout	省 sang province

i. e. 'The proper and general language of the empire.'

In the Canton dialect, the names of things are generally the same as in the *kwān* dialect; that is, the character is the same, though they pronounce it differently. With the Pronouns it is not so. 'He' is expressed by *kue*¹² 佢. The plural, they form by the word '*te*³,' for which they have no character.* 'We,'—*ngò* 我 *te*³. 'You,' *nì* 你 *te*³. 'They,' *kue*¹² 佢 *te*³.

The Possessive, 'mine,' *ngò tīk* 的我, or *ngò* 我 *ka*². 'Ours,' *ngò* 我 *te*³ *ka*². The other persons are formed in the same way.

Demonstrative. 'This,' *nè kó* 個. 'That' *kó kó* 個 個.

The Interrogative. 'What?' *mat*¹ 乜; *mat*¹ *ya*², 野乜. 'Who?' *mat*¹ *ya*² *yún* 人野乜, or *pen*³ *kó yún* 人個邊. It is also said *mat*¹ *shue*¹² 誰乜. 'Which?' *pen*³ *kó ya*² 野個邊, or *mat*¹ *ya*² 野乜.

For the Verb *to be*, they generally use *heí* 係. Thus,

'Who is it?'

人 *yún*. 野 *ya*² 乜 *mat*¹ 係 *Heí*

The Adverb 'not,' they render by *īm* 唔, and *mów* 冇†

'Is it or not?'

係 *heí*. 唔 *īm* 係 *Heí*

* Every person, however, adopts such a character as he thinks conveys the sound.

† No person, *mów yún* 人冇. 'He is not come,' *kue*¹² *mów loē* 來冇佢. 'No business, affair &c.' *mów szú* 事冇.

‘It is not.’

係 *heí*. 唔 *Im*

‘How?’ is made by *tem³ yaong^{2 2}* 樣點. ‘Thus,’ by *kum¹ yaong^{2 2}* 樣咁. ‘Where?’ *pen³ chí* 處邊.

The word ‘thing,’ they express by *ya²* 野. ‘A good thing,’ *how² ya²* 野好. ‘A bad thing,’ *im how² ya²* 野好唔.

‘To bring,’ they express by *níng léi* 黎擡; *kai léi* 黎; *lò léi* 黎擡. ‘To take,’ *lò* 擡. ‘To take away,’ *níng hue^{1 2}* 去擡; *kai hue^{1 2}* 去; *lo hue^{1 2}* 去擡. ‘To eat,’ *yak¹*; *yak¹ fan*. 飯

An interrogation is often made by *heí má* 嗎係, ‘is it, or not?’ and also by *né* 呢.

The above are the provincial characters which most frequently occur. We shall add a few sentences, taken from the preceding part of the work, and now render them according to the Canton dialect, by which the difference between it and the Mandarin tongue will be readily seen.

Sentences which occur under the Pronouns, page 87.

‘I do not know.’

到 *tóu*. 知 *ché³* 唔 *im* 我 *Ng³*

‘Have you the key of my study?’

嗎 *ma.* 你 *nè* 匙 *shē* *ka* 房 *fōng* 我 *Ng*
處 *chǐ* 係 *heí* 鎖 *sò* 門 *mūn* 書 *shū*

‘I’ll thank you to pass the ink to me.’

俾 *pè* 過 *kuō* 指 *kǎi* 請 *Tsing*
我 *ngò.* 黎 *lei* 墨 *māk* 你 *nè*

‘You do not love me as he does.’

佢 *kuei².* 似 *tsí* 唔 *im* 我 *ngò* 愛 *oí* 你 *Nè*

‘My meaning is this.’

樣 *yaóng.* 咁 *lám* 係 *heí* 思 *szí* 意 *é* *ka* 我 *Ng*

‘This sentence is what he himself pronounced.’

話 *wáh* 已 *kè* 佢 *kuei²* 句 *kué* 呢 *Nè*
ka. 所 *shò* 自 *tsí* 係 *heí* 一 *yāt*

‘He loves his son.’

仔 *tsei.* *ka* 已 *kè* 自 *tsí* 愛 *oí* 佢 *Kuei²*

‘What affair?’

事 *szí.* 野 *ya²* 乜 *Maí*

‘What person is it?’

人 *yán.* 個 *kó* 一 *yāt* 邊 *pen³* 係 *Hei*

‘This character.’

字 *tsi.* 個 *kó* 呢 *Né*

‘That dog.’

狗 *kāu.* 隻 *chī k* 個 *Kó*

‘These tea cups.’

杯 *puē.* 茶 *chā* 隻 *te* 個 *Ne*

‘Those umbrellas.’

傘 *sàn.* 雨 *yǔ* 把 *pǎ* 幾 *kā* 個 *Kó*

‘The thing which I wanted.’

野 *ya².* 攞 *ka* 所 *shò* 我 *Ng²*

Or

野 *ya².* 要 *ka* 所 *shò* 我 *Ng²*

‘Neither.’

係 *hei.* 唔 *im* 個 *kó* 兩 *Leóng*

‘Such a man as this.’

人 *yán.* 樣 *ka* 咁 *yaōng* 咁 *Kám*

Sentences which occur under the Adjectives, page 68.

‘He is wicked.’

ka. 惡 ^{ǒk} 係 ^{heí} 佢 ^{Kuei¹²}

‘This rice is good.’

ku. 好 ^{hǎw} 係 ^{heí} 米 ^{mei} 樣 ^{yaŋg} 呢 ^{Nē}

‘This is better than that.’

個 ^{kǒ} 個 ^{kǒ} 過 ^{kuǒ} 好 ^{hǎw} 個 ^{kǒ} 呢 ^{Nē}

‘Whether is this or that the better?’

個 ^{kǒ} 個 ^{kǒ} 共 ^{kūng} 呢 ^{Nē}
好 ^{hǎw} 邊 ^{pen₃} 個 ^{kǒ} 個 ^{kǒ}

‘The sooner the better.’

好 ^{hǎw} 越 ^{yāt} 早 ^{tsǎw} 越 ^{yāt}

‘Greater than the whole.’

總 ^{tsùng} 一 ^{yāt} 過 ^{kuǒ} 大 ^{Tí}

‘The best wine.’

酒 ^{tsǎw} ka 等 ^{tàng} 上 ^{shàng} 最 ^{Tsuǎ}

‘He performs the best work—you should employ him.’

佢^{kue¹ 2} 以^è 你^{nè} 工^{kūng} 等^{tàng} 上^{sheōng} 佢^{Kue¹ 2}
做^{tsów.} 託^{tōk} 可^{hō} 夫^{fū} 一^{yāt} 做^{tsów}

Sentences which occur under the Verbs, pages 114, &c.

‘I have a book.’

書^{shō.} 本^{pūn} 一^{yāt} 有^{yàw} 我^{Ngò}

‘You have a great deal of cotton.’

花^{fā.} 棉^{mēn} 多^{tō} 好^{hòw} 有^{yàw} 你^{Nè}

‘What have you to sell?’

賣^{mat.} 物^{māt} 貨^{fó} 野^{ya²} 也^{mat¹} 有^{yàw} 你^{Nè}

‘Had you before?’

嗎^{mā.} 有^{yàw} 先^{sēn} 你^{Nè}

‘No, he had not?’

有^{ka.} 有^{yàw.} 係^{héi} 唔^{im} 佢^{Kue¹ 2}

‘I shall have.’

有^{yàw.} 者^{chà} 日^{yāt} 明^{mīng} 我^{Ngò}

‘To-morrow,’ they often express by

日^{yāt.} Ting

H h

‘Will he have to-morrow?’

嗎 *má* 係 *hei* 有 *yáw* 將 *tseōng* 日 *yāt* 明 *mīng* 佢 *Kuei^{1 2}*

‘I am an old man?’

人 *yūn* 老 *lǎw* 係 *hei* 我 *Ngə*

‘This is mine?’

ka 我 *ngə* 係 *hei* 個 *kó* *Ne*

‘They were once at Peking.’

一 *yāt* 北 *pǎk* 到 *tóu* 佢 *Kuei^{1 2}*
次 *tsí* 京 *kīng* 過 *kuō* *te*

‘I will be careful.’

心 *sūm* 小 *seu* 為 *wei* 必 *pet³* 將 *tseōng* 我 *Ngə*

‘Let him be there.’

處 *chǐ* 個 *kó* 在 *tsoi* 佢 *kuei^{1 2}* 許 *Huè*

‘If he be there call him.’

佢 *kuei^{1 2}* 處 *chǐ* 在 *tsoi* 若 *Yók*
黎 *lei* 叫 *keú* 個 *kó* 佢 *kuei^{1 2}*

‘How old are you.’

歲 *sué* 多 *tō* 幾 *kē* 你 *Nè*

‘That work is done.’

完^{uné.} 做^{tsóu} 夫^{fū} 工^{kūng} te 個^{Kó}

‘Did he come yesterday?’

係^{heí.} 唔^{im} 係^{heí} 黎^{leí} 日^{yāt} 作^{tsòk} 佢^{Kuei 2}

The syllable *lǒ* ends almost every sentence—it is a mere expletive. ‘Yes’ is expressed by *heí* 係 *lǒ*. The syllable *né* 呢, often terminates interrogative sentences.

‘How?’

呢^{né.} 樣^{yaōng} 點^{Tem 3}

H h 2

OF SYNTAX.

As the adjective in Chinese has not, strictly speaking, though we use the terms, any distinction of gender, number or case, it necessarily agrees with the substantive; again, as the verb is the same in every person, in both numbers, it always agrees with its nominative; and finally, as the form of the noun is not altered by the influence of the verb, there is no place either for Concord or Government, which two generally constitute the most material parts of the syntax of a language.

A few remarks on the right order of words in a sentence is all that can be included in the Syntax of a grammar of the Chinese language.

1. A noun in the nominative case follows that connected with it in the possessive, as, 'This man's son.'

兒	^{âr} h	}	son.	人	^{jîn} man	}	This
子	^{tsee}			之	^{chê} 's		
				這	^{Chê}		
				個	^{kô}		

'His Excellency the Viceroy of Canton and kwang-si.'

大	^{tâ}	}	his excellency.	總	^{tsûng}	}	Viceroy	兩	^{Leang} Two
人	^{jîn}			督	^{toô}			廣	^{kwang} kwang's

2. After the name of office follows the person's name filling that office.

Thus,

周	Chōw	}	順	Shún	}	Shun-te
祚	tseě		德	tə		
熙	hē		縣	Hēén Heen,		

Chow-tsee-he.

i. e. 'Chow-tsee-he, the Heen of Shun-te.'

彭	pŭng.	縣	Hēén	山	shān	香	Heāng
---	-------	---	------	---	------	---	-------

i. e. 'Pung, the Heen of Heang-shan.'

Heen is at once the appellation of a district of a certain extent, and the appellation of the officer or chief magistrate of the district.

3. The time of an action, precedes the verb expressing that action. As,

將	tseāng will	他	Tā He	}	to-morrow
來	lā come.	明	míng		
		天	tēn		

'He will come to-morrow.'

4. In dates, the year precedes the month, and the month the day. Thus—
'A Petition of the first day, of the second moon of the 16th year of Kea-king,' rendered into Chinese is inverted. As,

稟 pìn petition.	二 ēr second	嘉 Keā	} Kea-king
	月 yuē moon	慶 king	
	初 tsō	十 shē	} 16th
	一 yāy	六 lō	
	日 jē day	年 niēn year	

5. Adjectives generally precede the noun. As

山 shān hill.	高 Kaōū High
‘A high hill.’	

人 jīn.	好 Haōū
‘A good man.’	

Sometimes they may either precede or follow the noun. As,

好 haōū very	地 Té	} Country
大 tá large.	方 fāng	

Or

地 té	} country.	好 Haōū Very
方 fāng		大 tá large

‘A very extensive country.’

6. When a particular emphasis is laid on the adjective, it follows the noun ; also when it is accompanied by an adverb. As,

大 ^{tá} great. 事 ^{Seé} }
情 ^{tsing} } Affair

‘An important affair.’

敝 ^{pé} base }
得 ^{tě} } extremely.
狠 ^{hǎn} }
一 ^{yǎy} }
端 ^{tuān} } an
事 ^{seé} affair }
這 ^{Chě} }
個 ^{kó} } This
係 ^{hé} is

‘This is an affair extremely base.’

7. The adjective is sometimes separated from the noun by the verb coming between. As,

關 ^{kwān} }
係 ^{hé} } consequences.
大 ^{Tá} Greatly
有 ^{yen} has

‘It has important consequences.’

8. *Voó* 無, at the beginning of a sentence, is understood to apply to every succeeding member, unless there be some turn in the expression. As,

者 ^{chày} it 不 ^{poó} not 一 ^{yǎy} a 不 ^{poó} not 無 ^{Voó} No
矣 ^è 見 ^{kěén} see 方 ^{fāng} quarter 聞 ^{wán} hear; 處 ^{chǔ} place

i. e. ‘There is no place where it is not heard, no quarter in which it is not seen.’

The preface to the Dictionary of *Kang-he* says, that it was the Emperor's wish, that that work should be so perfect, that,

矣! 不^{poō} 音^{yīn} 詳^{tseung} 之^{chē} 無^{Voō}
 not sound explained which No
 備^{pé} 之^{chē} 一^{yāy} 不^{poō} 義^é
 prepared which a not meaning

i. e. 'There should be no sense, (of the character which was) not fully explained; no pronunciation which was not given.'

9. Two negatives make a strong affirmative. As,

被^{pe} 其^{Kē}
 receive That
 壞^{huāē} 船^{chuēn}
 vessel
 了^{leaoū} } ruined.
 無^{voō}
 not
 不^{poō}
 not

'That vessel must inevitably be lost.'

知^{chē} 不^{poō} 無^{voō} 你^{Nē}
 know. not not You

'You cannot but know, or—you know it fully.'

知^{chē} 不^{poō} 得^{tē} 不^{poō} 你^{Nē}
 know. not can not You

'You cannot but know, or—you must know.'

OF PROSODY.

The Chinese language, from its being composed of monosyllables, when spoken gives a rather harsh and broken sound. There is a good deal of tone in the pronunciation of the natives. In the Tartar pronunciation of the language, however, there is less tone, and perhaps from its being the Court dialect it is very generally imitated. In reading the Classical books they delight in a musical pronunciation, like recitative.

For an account of what are commonly called the tones, and which are the accent and quantity of the Chinese language, see page 19.

The poetry of the Chinese is generally in rhyme. In the present day, however, they pay particular attention to the arrangement of the tones, or to the accent and quantity of each line.

A Chinese writer in his preface to a collection of poems, compares the progress of poetry in China, to the gradual growth of a tree. The celebrated *Shē-kīng* 經詩, he compares to the roots; when *Soo-le*⁽¹⁾ flourished, the buds appeared; in the time of *Keen-ngan*,⁽²⁾ there were abundance of leaves, but during the dynasty *Tang*,⁽³⁾ many reposed under the shade of this

(1) *Soo le* 李蘇. (2) *Keen ngan* 安建. (3) *Tang* 唐.

tree, and there were rich supplies of flowers and fruit. The *Shē-kīng* 經詩 contains about three hundred ancient odes selected by Confucius. Of the three thousand from which he took them, many were immoral, and unworthy of being preserved. About 1500 years ago, *Choo-foo-tsee*(1) revised and published them with a collection of the best commentators. The *Shē-kīng* is divided into three parts called *fūng* 風; *yā* 雅; and *sūng* 頌. The first contains odes on the common occurrences of life; the second has a reference to government, and the third contains Eulogies. The sentences or lines generally consist of four characters. The Chinese often arrange the lines by the side of each other, but not always: they sometimes merely point them off; in that case you cannot tell, by the appearance of the page, whether it contains poetry or not.

The most regular compositions are called *shē*, and always now contain either five or seven words in each line. They express them by, *wò yēn shē*, 詩言五; and, *tsě yēn shē* 詩言七.

Odes containing five words in each line have four, eight, or sixteen lines to a verse. Those which contain seven words in each line, have four or eight lines to a verse. The second, fourth, sixth, and eighth lines should rhyme. They frequently make the first also rhyme with the others. The Rhythmus they call *tūng yún* 韻同, and denominate the verse by the number of words which rhyme. Thus they say, *Wò yēn pà yún* 韻八言五,

(1) *Choofoo tsee*, 子夫朱.

i. e. a verse containing five characters in each line, and sixteen lines: for every other line ends with the same sound. The difference between *píng-shíng* 聲平, and *tsě-shíng* 聲仄, has been already explained at page 19.

If there be five words in a line, and the second word be *píng-shíng*, it is required that the fourth be *tsě-shíng*; and vice versa, if the second be *píng-shíng*, the fourth shall be *tsě-shíng*. It is also required, that the second and fourth characters of every pair of lines, shall be in the one line *píng-shíng* and in the other *tsě-shíng*.

Similar rules are observed in those verses which contain seven characters in each line. In these it is required, that the second, fourth, and sixth words in each line should be varied.

Another species of poem more irregular than the *she*, and generally extended to a greater length, is denominated *foó* 賦. Beside these, there are small pieces which are intended to be sung, and which are called *kō* 歌; *keō*, 曲; and *tseě* 辭, or, *tseě* 詞. Without extensive knowledge of their ancient history, and the customs and manners of the country, it is very difficult to understand their poetical compositions. The very point and beauty of the piece often depends on some slight allusion which a foreigner does not perceive. Added to that, the style is peculiarly concise, and unusual words are introduced.

A Specimen of that species of ode called She, containing seven words in each sentence, and eight lines in all.

挂	早	金	琴	人	穴	官	病	寄
簪	晚	王	樽	龍	鳳	職	多	友
重	烟	松	風	別	瑞	無	慵	人
對	村	筠	月	後	時	才	引	
蓼	碧	舊	閒	見	來	興	架	
花	江	歲	生	何	却	已	書	
灘	畔	寒	計	難	易	闌	看	
							(1)	

To a Friend.

"Through much disease, I rarely take my book from the shelf;

"I hold an office, but am without ability—my spirits are broken.

"When the queen (2) of birds from the interstices of the mountains appeared, and times were prosperous, we easily met,

"But since the man who is a prodigy parted from me, how difficult to see him.

"In playing on the kin, drinking in the breeze, or beneath the shining moon, I spend my life,

"(But my friend valuable as) the gold and the gem remains, like the trees *Sung* and *Kiun*, unhurt by the rigours of winter.

"Ere long I shall return to my obscure village, and by the side of the stream spread my net;

"There again I shall fish over against the *lo* flower, and the stones of the brook."

(1) In M. S. the words which rhyme are often marked with a double period as above. (2) A fabulous bird, said to be seen when eminently great men appear.

An Ode (She) containing seven words in each sentence, and four lines in a verse.

朝	苦	兒	欲	幾	夢	迢	吳	
朝	憶	女	歸	度	魂	迢	樹	憶
扶	寢	相	未	乘	不	兩	燕	父
杖	門	思	得	風	憚	地	雲	
倚	雙	淚	悵	問	長	恨	斷	
闌	白	數	空	起	安	何	尺	
望	髻	行	囊	居	遠	如	書	

On remembering my Father.

{ "The trees of *Woo* are entirely separated from the clouds of *Yen*,
 { So is our correspondence entirely broken off,

Extremely remote are the two countries; I am anxious how to act.

My spirit in dreams cares not for the distance.

I have often mounted on the wind, and gone to inquire when he arose, and where
 he dwelt :

I desire to return but cannot; I mourn in poverty.

My children, boys and girls, think of me with many tears,

I am distressed, when I remember my parents, and their hoary locks,

Morning after morning, leaning on their staff, and against the posts of the gate,
 they anxiously look for my return."

Specimen of what are called Tseë 辭.

不	相	年	日	
用	歡	年	日	送
惜	在	春	人	春
花	尊	更	空	辭
飛	酒	歸	老	

An Adieu to Spring.

“Day after day man advances to vacant old age;

But year after year the spring returns.

Let us rejoice together, and take a bottle.⁽¹⁾

It is in vain to regret the flowers that are fled.”

(1) Sober as the Chinese appear to be, many of their lighter productions are bacchanalian.

Specimen of what are called *Keō* 曲

留	擲	景	光	清	長	枝	江
上	黃	將	照	風	楊	中	南
客	金	夕	衣	吹	掃	水	曲
				人	地	上	
				光	桃	春	
				照	花	併	
				衣	飛	歸	

A Keang Nan Keō.

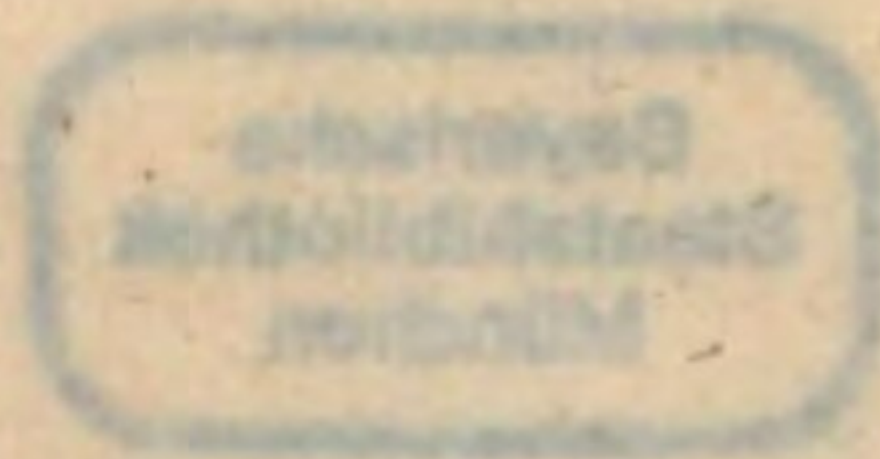
“To the midst of the branches, and the surface of the water, spring has returned.
 The long rows of willows brush the earth ; the peach flowers fly in the wind.
 The gentle breeze blows on man ; the light of the setting sun shines on his garments.

It illumines his garments,

It glows as the evening advances.

Draw out the yellow gold ; (prepare a repast),

Detain our worthy guest.”



NOTE.

With the exception of a few sentences taken from books, the preceding phrases depend for their accuracy on the authority of a native of good parts, and who has taught the language to his own countrymen for twenty years.

FINIS.

116. / 22 at

116. / 22 at
Cuz you can - 108. 



Morrison, Robert,

A grammar of the Chinese Language

Serampore 1815

4 L.as. 278

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